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ईशावास्योपनिषद्भाष्यम्

ISAVASYOPANISHAD-BHASHYA

BY

SRI VENKATANATHA

CRITICALLY EDITED
WITH
INTRODUCTION, TRANSLATION AND NOTES
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THE ĪŚĀVĀSYOPANIṢAD-BHĀṢYA OF VENKAṬANĀTHA

INTRODUCTION

This is the first of the Upaniṣad-bhāṣyas according to Viśiṣṭādvaita Philosophy undertaken for being translated into English with critical notes. The importance of this kind of work need hardly be exaggerated. Philosophy and Religion, it will be seen, owe their deepest inspiration to the fine and excellent Theism breathing through these Upaniṣads. Through the ages, the culture of India was imbibed from these unfailing springs of spiritual consciousness that had its roots in Divine Knowledge, Divine Action and Divine Devotion culminating in Divine Birth. The necessity to rescue philosophy and Religion from futilities of political and social inertia is everywhere felt. A Divine consciousness must once more take possession of our entire being and transmute us and lead us on the Divine Path. Such a promise is eminently capable of being fulfilled by students and practisers of the Īśvara-Yoga.

I

THE LIFE AND PHILOSOPHY OF ŚRĪ VENKAṬANĀTHA

Śrī Venkaṭanātha, the most important thinker of the Viśiṣṭādvaita–School of Philosophy after Rāmānuja, was born at Tūppul, a suburb of Kāñcī (modern Conjeevaram), in the tamil month of Purattāśi of the year *Vibhava* corresponding to the 17th September 1268 A. D. As Śrī Venkaṭanātha was born under the asterism Śravaṇa, the asterism of Śrī Venkateśa of the famous Tirumalai shrine, he was named after him. Tradition has it that Śrī Venkaṭanātha's father Ananta Sūri and mother Totāramma visited the shrine some time before their illustrious son was born to them, and that one night they dreamt that the Lord of the shrine sent His bell to incarnate as their son. The story is testified to by Śrī Venkaṭanātha himself in his drama *Saṅkalpasūryodaya*.[1]

Śrī Venkaṭanātha had a heritage suited to his genius. He was a lineal descendent of a personal disciple of Śrī Rāmānuja through his father.[2] Through his mother he was related to Śrī Rāmānuja's personal disciple and nephew Praṇatārtihara, otherwise known as the Vedānta Udayanācārya. Praṇatārtihara had a grandson and a

1. *Saṅkalpasūryodaya* I. Act 15 v.
2. J. B. B. R. A. S. 1915-18, p. 379.

grand daughter, the former was the famous author of *Nyāya-Kuliśa*, Rāmānuja, and the latter was the mother of Śrī Venkaṭanātha. Thus from his infancy, he grew up in the midst of the tradition of Śrī Rāmānuja's philosophy.

Śrī Venkaṭanātha was brought up by his uncle, Ātreya Rāmānuja familiarly known as Appullār. Śrī Venkaṭanātha manifested signs of being a genius. His memory was very keen and he required no second reading. His extraordinary retentive powers in this respect were displayed, it seems, on more than one occasion. When very young and yet a child his remarkable memory was manifested when he assisted in giving the cue to the great Naḍātūr Vātsya Varadācārya in one of his discourses. The manner he seems to have done this was still more remarkable, as he seems to have done this without violating the injunction of the scriptures not to repeat the scriptural text without proper instruction from a Guru.

When he reached the appropriate age he was initiated into spiritual life by his uncle and he continued to study everything under him. He completed all his studies by his twentieth year. His knowledge was encyclopædic and this fundamental equipment of his studies is displayed in his very early works too.

He married about his twentieth year. His married life seems to have been very fortunate. It shows none of those conflicts that so much marred the life of Śrī Rāmānuja. On the contrary he was excellently married, and his life as a householder was an ideal one. Happy nations as a rule have no history to leave behind them, so too happy couples. When Śrī Venkaṭanātha pleads for the life of a householder as more befitting to man than the more arduous sannyāsin's, one can infer that married life is a life of responsibility to oneself and to one's community and race, which, provided it is lived properly, will yield the highest bliss possible to the human being on this planet. We cannot say exactly how long it lasted or how long his wife lived. We only know that he was a father of a son about his forty-seventh year of life, nearly twenty-eight years after his marriage (1316 / .D.).

Soon after his marriage Śrī Venkaṭanātha went to Tiruvahindrapuram (near Modern Cuddalore, South Arcot district), a beautiful hamlet situated on the banks of the river Garuḍa (Gadilam). This was the period of perfect preparation and meditation and penance. He attained in the course of his first two years there, miraculous powers from Śrī Hayagrīva (Śrī Viṣṇu of the form of Hayagrīva) and also from Garuḍa. Perhaps it is through their blessings he turned to

melodious versification and produced hymns in praise of Devanāyaka and Hayagrīva. It was also during this period he began his discourses on the Śrī Bhāṣya, Bhagavad-Gītā and on the secret doctrines of the Viśiṣṭādvaita. He also became a master of arts and crafts, and attained such proficiency as to be called *Sarvatantra-svatantra.*[1]

His life at Tiruvahindrapuram seems to have lasted about twenty years. He exemplifed in himself the profoundest wisdom of the Upaniṣads and Prabandham. For him, ordinary life regulated and governed by total surrender to the Lord is no menace to spiritual communion and development. All actions prescribed by the scripture have to be performed, for there is no way open to man other than service of the Divine. A life of renunciation (*vairāgya*) can go along with the human conditions of love and possession of children. He seems to have followed *uñcha-vritti* the profession of begging for rice for his daily needs, thus typifying utter dependency for maintenance on God to whose service he had consecrated himself.

It is just possible that Śrī Venkaṭanātha became conscious of his mission in life about this time. It is one of those recurring facts of psychological consciousness of a sect or community, religious or secular, to seek to endow their chief teacher or messiah, who had brought unity and solace to that community, with all the glory of a son of God. Supernatural claims have always been made on behalf of almost all great personalities. It has great value and evangelical force during the period of the mission. The leaders themselves because of their sincere and abiding consciousness of their duty to their God, accept the mantle of this great responsibility. Śrī Venkaṭanātha was no exception to this. The dream prophecy was there. He had to accept the mantle that God had destined him for. His abiding concern seems to have been to dispel the darkness and demoniac fury of unspiritual forces encircling his community, whilst himself increasing the spiritual light and power of his own community. This twofold purpose of destruction of anti-spiritual forces and increasing of spiritual forces, or in the words of the *Īśāvāsyopaniṣad*, increasing the birth-forces whilst destroying the death-forces seems to have been his main concern. It is this consciousness, tri-polar as it is, that pervades like the perfume eternal, the entire conduct of Śrī Venkaṭanātha. In all his works there is mastery as well as complete surrender to the Divine. in all his dealings there is the sacred pre-

1. A well that Sri Venkaṭanātha constructed can even now be seen at Tiruvahindrapuram, as also the image cast of him by himself.

sence of divine humility. It is this that has made him the most relentless opponent of all that is trash and trivial, and an admirer of all that is noble and lofty and godly.

His life of preparation for the great mission having been over, he started on a pilgrimage tour to the famous shrines sprinkled all over India, this being one of the most important duties of every Hindu. He left for Kāñci, and on the way, he visited the famous Tirukoilūr temple where he composed the *Dehalīśa-stuti*, on the Lord Dehalīśa who manifested Himself to the first three Āḻvārs, Poygai, Bhūta and Pey.

His stay at Kāñci was short. Like the Āḻvārs, he composed a hymn on the most important shrines he visited in South India. He composed a hymn at Kāñci on Varadarāja—the *Varadarāja-pañcāśat*. His next halt was at Tirupati, where he composed the magnificent *Dayā-śataka* on his patron Deity. From Tirupati he seems to have visited Śrīśaila, Ahobilam and other places. He proceeded to the north visiting the famous places of History of Rāma and Śrī Kṛṣṇa and Badari and Jagannāth Pūri. On his return journey he seems to have visited Tirupati and then Kāñci. This journey seems to have lasted about five years. We do not have any detailed account about this itinarary. There are no compositions or praises on any deity in the Northern India.

No sooner than he returned to Kāñci, he was invited to Śrīrangam to take part in a debate with an advaitic scholar in the year 1310 A. D. The leaders at Śrīrangam were unable to meet the arguments advanced by the advaitic scholar, and as Śrī Venkaṭanātha inherited the mantle of Śrī-Bhāṣya-simhāsanādhipati and Prabandha-simhāsanādhipati, after the demise of his uncle Ātreya Rāmānuja, he was invited to refute those arguments. Śrī Venkaṭanātha successfully refuted the arguments of the advaitic teacher[1] and thus won for himself laurels and encomium. He was given the title of *Vedāntācārya*—the master-teacher of Vedānta.[2] He was now the acknowledged leader of the Philosophy of Viśiṣṭādvaita. The two divisions of the Śrī Vaiṣṇava thought, the northern and southern which Śrī Rāmānuja had unified in his person after Yāmunācārya, tended to fall asunder, as the seat of the Chief of Śrī Vaiṣṇavism had to be at two capitals. Kāñci had always been the seat of great literary activity not merely of Viśiṣṭādvaita but also of all other

1. It appears that the Advaitic teacher was one Kṛṣṇa Miśra We are not able to state definitely whether this was the author of the *Prabodha-candrodaya*. But it is likely.

2. *Adhikaraṇa Sārāvali*, opening verse.

Venkaṭanātha. No surprise then that Śrī Venkaṭanātha was affectionately and admiringly called the Ācārya. To speak about Deṣika is to speak about Viśiṣṭādvaita. The dream and wish of Yāmunācārya got its fullest realization in the person of Śrī Venkaṭanātha[1].

This was the peak of his life. His mission was started under excellent auspices. Everywhere there was admiration for the master. In 1316 A. D. Śrī Venkaṭanātha was the proud father of a boy who, it appears, possessed all the great qualities of his illustrious father. It was as if the life of completest happiness was vouchsafed for Śrī Venkaṭanātha.

But the life that promised such a luminous future was assailed by petty jealousies. The tendentious activities of rival schools began to manifest uncomfortable forebodings of a disruption. Unfortunately it began to centre round the person of Śrī Venkaṭanātha. Personal insults, slights and even severe man-handling seem to have taken place. People began to refuse co-operation to him in the performance of oblations to his manes; a row of sandals was hung at the door-step of his residence so that it could strike him when he came out. These trials on his patience made him understand that despite all that he could do to soothen the embittered feelings, and despite his will to treat them as of no serious concern, and, despite his general sense of humour, he was not wanted at Śrīrangam. Thus he left Śrīrangam about the year 1319 A.D. for Satyamangalam on the borders of Mysore unwilling to be the cause of serious cleavage in the community. It was perhaps during this period between 1310 and 1319 A. D. he was challenged to compose in one night a poem on the sandals of Śrī Ranganātha by a member of the rival community, which he did, on the completion of which his superior mastery in composition was acknowledged by the grant of the title "*Kavitārkikasiṁha*" to him by the learned assembly of Judges. That work is known as *Pādukā-Sahasram*. It is also probable that Śrī Venkaṭanātha composed the *Saṅkalpa-sūryodaya* about this time.

After a few years, lasting about five years, he seems to have been once again called upon to refute another Advaitic scholar at Śrīrangam. Śrī Venkaṭanātha returned to Śrīrangam and defeated the opponent through the offices of his disciple *Brahma-tantra-swāmi*. It is presumably as a result of these series of debates that Śrī Venkaṭanātha composed the *Śata-dūṣaṇi* so as to be helpful to the students

1. See *Life of Rāmānuja*.

and teachers of *Viśiṣṭādvaita* to refute the opposing schools. It is also likely that the *Paramata-bhanga* was composed with the same intention.

It appeared that after the cloud of mistrust and jealousy that marred his life between 1319 A.D. and 1325 A.D., there had come after all the bright sunshine. But this was not to be. Scarcely a year afterwards the invading hordes of Malik Kafur were pressing downwards into South India carrying with them the flames of relentless persecution and massacre and vandalism. Idol-worship or rather Pratimā-worship, which is one of the most important elements of Śrī Vaiṣṇava religion, was assailed. Idols of worship were removed from the sanctuaries to interior places for fear of desecration and spoilation and mutilation. Śrīrangam underwent this fiery ordeal in 1326 A.D. Śrī Vedānta Deśika, Śrī Pillai Lokācārya and other eminent leaders of Vaiṣṇavism had to flee. People numbering ten thousand staunch devotees, were massacred in attempting to stem the onslaught of the Moslem leader, whilst Śrī Vedānta Deśika and Śrī Pillai Lokācārya hurried away from the city in possession of the Śruta-prakāśikā-commentary on the *Śrī-Bhāṣya* and the Image of Śrīranganātha. After some arduous journey Śrī Venkaṭanātha went to Mysore. It is likely that his son and wife were living at Satyamangalam at this time or were sent to that place just previous to the invasion apprehending danger. So much so, there is no mention of them in this escapade from Śrīrangam.

After some years spent in the old place of exile of Śrī Rāmānuja, Tirunārāyaṇapuram, he seems to have returned to his old haunt Satyamangalam in 1335 A. D. It is recounted that during this period of exile, his old friend Śrī Vidyāraṇya Swāmin, the minister of king Bukka I, the founder of the Vijayanagar, the capital of the great Empire of Vijayanagar–the never-to-be-forgotten Empire, invited Śrī Venkaṭanātha to reside at the Court of Vijayanagar, obviously moved by the impecunious circumstances of Śrī Venkaṭanātha. It appears that though moved by this offer, Śrī Venkaṭanātha courteously declined this honour and help, with five verses breathing rare beauty and humility. He was content to enjoy the wealth that God had infinitely given him, the wealth of knowledge[1]. For him there was no place for compromise in religious life just as there was no compromise with falsity.

1 cf. The ideal of the Īśa, 1 & cf. Janaka's famous couplet "Anantam bata me vittam"

Śrī Vedānta Deśika continued to live a quiet and peaceful life delivering lectures and discourses on the many points of the doctrine. He had already written innumerable hymns, controversial works and commentaries, and composed original kāvyas. It was in every sense a peaceful period. As usual his disciples flocked to him at this new shrine of power (Satyamangalam was also known as Śaktimangalam). There was only one dark cloud, the cloud that darkened the sky of Hindu Religion. It was only about thirty years afterwards that the Hindu Empire founded at Vijayanagar grew sufficiently powerful to drive out the invaders. It is stated that sorely grieved Srī Venkaṭanātha composed the *Abhīti-stava* about this time. Almost in response to this cry of the devotee, the Lord seems to have, through the instrumentality of one Gopaṇārya, a General stationed at Gingee, driven out the last of the invaders from Śrī-rangam and installed the Idol of Śrīranganātha who had been moved from place to place during those thirty years. This was in 1361 A. D. Knowing this fact, Śrī Venkaṭanātha returned to Śrīrangam rejoicing in this answer to his prayers. The two verses that he wrote praising the services of Gopaṇārya are even today to be seen incised on the wall at Śrī-rangam.

Having lived a full life of service *(kaiñkarya)* in the cause of the philosophy of Śrī Rāmānuja, Śri Vedānta Deśika passed away in the month of Karthigai Saumya year 1369 A. D. Thus came to an end a great epoch in Viśiṣṭādvaita.

The philosophy of Śrī Venkaṭanātha cannot be summarised within the short compass of an introduction. But certain general outlines can be drawn. The Philosophy of Śrī Venkaṭanātha is identical with that of Śrī Rāmānuja, and it is considered that the great merit of Śrī Venkaṭanātha's writings lies in the synthesis and correlation that he has made between the several thinkers who preceded him. He has referred to almost all his predecessors and has criticised them or supplemented their views with arguments revealing wealth of understanding altogether unsurpassed. His life was on the philosophical side consecrated to unravelling the intricate points of philosophical value which might lead to a synthetic understanding of the Vedic and Upaniṣadic literature and Prabandhic thought. This of course was necessitated by the tendency of many followers of the central thought of Rāmānuja to interpret onesidedly. On the other hand, the constant revival of philosophical disputations between rival sects or philosophies imposed on the philosopher the obligation to substantiate his difficult Organistic view-point. It is more easy to accept a materialistic

monism or pluralism or a spiritualistic monism or pluralism, but it is difficult to tread the path of Synthesis that orders all existence or reality on the basis of a central principle of Organic relationship. This difficult task to which he addressed himself required prodigious labour and persistent attention to details. It is usual for most philosophers to take a very comprehensive view without entering into the manifold details of the scheme or order adumbrated. That satisfies superficial souls or believers but that cannot satisfy the carping critic who would insist upon the manifold details being filled up. This was the task imposed on the leader, and Śrī Venkaṭanātha, the giant he was, undertook the working out of the innumerable details of the system · not only on its philosophical side, but also wherever the philosophical passed into praxis and ethics, and all this without losing the fundamental basis of spiritual consciousness of the One All-abiding Divine. This radiant man, spurning all pomp and power and pelf, tenacious and zealous in the cause of promoting a better understanding of the relation between God and man and the world, confident about himself, trusting in God, ever at the service of truth, deeply learned in the thought and knowledge of all the literature, whether sanskritic or tamil or prākrit, a venerable teacher and fierce antagonist, compelling absolute obedience of his disciples, a patient craftsman and rigid follower of the śāstraic injunctions,—Śrī Venkaṭanātha—was the very embodiment of the spirit of Viśiṣṭādvaita. We find that his main desire has been to show the good life, the life that God has imposed or has ordered in the world. The path of realization is not through mere intellectual understanding nor mere works, but through Devotion, Bhakti, which includes the performance of works as well as understanding. The cognitive and conative faculties of man should be directed by the power of devotion to the highest reality, the Self of all, and become the Vision of integral Unity. This devotion can be manifested fully and integrally through the understanding of the integral or organic unity of dependence on the Supreme Being, the Lord, who is the final Object of our life *(paramapuruṣārtha)*. The love of God, faith in His wisdom, in His being our only means of salvation, in His perfect love for man and His anxiety to lead man to the highest place, His own transcendent puissant place, are real and urgently necessary for man's progress. The ideal of the Īśāvāśyopaniṣad which is herein presented in translation and the Bhagavad Gītā mingle harmoniously with the central teaching of the devotional ecstacies of the Āḷvārs. It is no wonder therefore Śrī Venkaṭanātha finding that a final and absorbing

synthesis of Upaniṣadic thought is presented only in the Īśāvāsyopaniṣad, commented on this Upaniṣad only.

In all the works that this master has written, there is a unity of purpose, the central purpose, of representing the system of thought for which he stood, of which he was the most important representative evangel for near a century. He has written a masterpiece of logic and dialectic such as the *Tattva-muktā-kalāpa* with his own commentary *Sarvārtha-siddhi.* This, in his own words, stands as a testimony to his omniscient understanding and grasp of all systems of thought. His renovating efforts in the sphere of logic are illustrated by his *Nyāya-pariśuddhi, Nyāya-siddhāñjana* and *Seśvara-mimāmsā.* His controversial works are his *Śatadūṣaṇī* and his *Paramatabhanga*, and *Vāditraya-khaṇḍana.* His expository works and commentaries are the *Tattva-ṭikā* on the Śrī Bhāṣya, *Tātparya-candrikā* on the Gita-Bhāṣya, *Adhikaraṇa-sārāvali* on the Śrī Bhāṣya, *Īśāvāsyopaniṣad-bhāṣya* on the Upaniṣad, *Pāñcarātra-rakṣā* and others. His poetic talent and mastery of composition are displayed in his *Yādavābhyudaya* (modelled on the Raghuvamsa), *Hamsa-sandeśa* modelled on the Meghadūta, *Saṅkalpa-sūryodaya* as a counterblast to the Prabodha-candrodaya, and his *Subhāṣitanīvi* modelled perhaps on the Bhartṛhari's Śatakas and the *Pādukā-sahasra.*' In addition he has composed 30 hymns on the several deities. He has written extensively on the inner secret doctrines of the Śrī Vaiṣṇavas. On the whole he seems to have composed 118 works, a prodigious output of literary and philosophical value. His works have been acclaimed as of the highest quality by his contemporaries as well as his successors. The famous Appayya Dīkṣita has written the commentary on his *Yādavābhyudaya*—which shows the high esteem in which that famous Advaitic scholar held Śrī Venkaṭanātha.

Despite the fact that his logical and philosophical thought had not been paid attention to as much as it deserves by monistic idealists such as Prof. S. N. Das Gupta[1] and others, he requires to be studied as a careful thinker in logic who seeks to supplant the mere ideological theories of idealism by a more profound understanding of the intuitive logic which corresponds most closely to Organistic conception. The instrument of thought must be of the same order as the metaphysical system in which it finds a place. Logical theories cannot be sundered apart from their metaphysical bases. It is true that an inductive study of thought and its principles will yield

1. History of Indian Philosophy. Vol. III.

us a truly critical account of logic. Such a logic, however, should have to presume the reality of its own account. An inductive study of thought will not be able to overstep its own shadow or presuppositions. It must start with the experience it finds, rather than seek to transplant itself elsewhere. It is this demand of realistic thought that happens to be the safest level of experience. Thought, building itself upon such foundations, will finally construct its edifice of knowledge on the surest bases of science and human experience not excluding any experience of which the human being may be capable. Religious and mystical consciousness and even the realization of the Divine fall within this scheme of understanding. It is this that Śrī Venkaṭanātha seeks to achieve through his logical works. In organistic hypothesis, thus, the foundations of thought are well-laid and are capable of being intuitive and intellectual, pragmatic and ethical.

To have laid the foundations of this kind of logic is the greatest contribution of Śrī Venkaṭanātha. It is unfortunately true however that this great work has not been continued after him as splendidly [redacted] may be desired.

II

THE TWO RECENSIONS

The Īśāvāsyopaniṣad forms the final chapter out of the forty which constitute the Vājasaneya Saṃhitā of the White Yajur Veda. There are two recensions of the above saṃhitā namely the Kāṇva and the Mādhyandina. The Upaniṣad, as we have it, belongs to the Kāṇva school. There are, however, slight differences between the Saṃhita text and the Upaniṣad-text.

(i) In the V mantra[1] there is added *U* between *tad* and *na* in the first pāda, and between *tad* and *antike* in the second pāda. (ii) In the VI mantra the Saṃhitā reading is *Ātmanneva*. The Upaniṣad reads *Ātmanyeva*, and (iii) finally the Saṃhitā-Upaniṣad when recited as part of the Saṃhitā ends with the words *OM Khaṃ Brahma*.

The differences as between the two recensions are very many. An understanding of these helps considerably our appreciation of the Bhāṣya of Śrī Venkaṭanātha at more than one place. The two recensions are given below. The Kāṇva version is given here as upaniṣad and not as Saṃhitā.

1. In the text used by all the commentators, with the exception of Śrī Venkaṭanātha the Vth mantra first pāda omits the U between tad and na.

KĀṆVA (K)	MĀDHYANDINA (M)	
हरिः ओम्		
1. ईशा वास्यमिदं सर्वं	ईशा वास्यमिदं सर्वं	
यत्किञ्च जगत्यां जगत् ।	यत्किञ्च जगत्यां जगत् ।	
तेन त्यक्तेन भुञ्जीथा	तेन त्यक्तेन भुञ्जीथा	
मा गृधः कस्यस्विद्धनम् ॥	मा गृधः कस्यस्विद्धनम् ॥	1
2. कुर्वन्नेवेह कर्माणि	कुर्वन्नेवेह कर्माणि	
जिजीविषेच्छतं समाः ।	जिजीविषेच्छतं समाः ।	
एवं त्वयि नान्यथेतोऽस्ति	एवं त्वयि नान्यथेतोऽस्ति	
न कर्म लिप्यते नरे ॥	न कर्म लिप्यते नरे ॥	2
3. असुर्या नाम ते लोका	असुर्या नाम ते लोका	
अन्धेन तमसाऽऽवृताः ।	अन्धेन तमसाऽऽवृताः	
तांस्ते प्रेत्याभिगच्छन्ति	तांस्ते प्रेत्यापिगच्छन्ति	
ये के चात्महनो जनाः ॥	ये केचात्महनो जनाः ॥	3
4. अनेजदेकं मनसो जवीयो	अनेजदेकं मनसो जवीयो	
नैनद्देवा आप्नुवन् पूर्वमर्षत् ।	नैनद्देवा आप्नुवन् पूर्वमर्शत् ।	
तद्धावतोऽन्यानत्येति तिष्ठ-	तद्धावतोन्यानत्येति तिष्ठ-	
त्तस्मिन्नपो मातरिश्वा दधाति ॥	त्तस्मिन्नपो मातरिश्वा दधाति ॥	4
5. तदेजति तदु नैजति	तदेजति तन्नैजति	
तद्दूरे तद्वन्तिके ।	तद्दूरे तद्वन्तिके ।	
तदन्तरस्य सर्वस्य	तदन्तरस्य सर्वस्य	
तदु सर्वस्यास्य बाह्यतः ॥	तदु सर्वस्यास्य बाह्यतः ॥	5
6. यस्तु सर्वाणि भूता-	यस्तु सर्वाणि भूता-	
न्यात्मन्येवानुपश्यति ।	न्यात्मन्नेवानुपश्यति ।	
सर्वभूतेषु चात्मानं	सर्वभूतेषु चात्मानं	
ततो न विजुगुप्सते ॥	ततो न विचिकित्सति ॥	6
7. यस्मिन् सर्वाणि भूता-	यस्मिन्त्सर्वाणि भूता-	
न्यात्मैवाभूद्विजानतः ।	न्यात्मैवाभूद्विजानतः ।	
तत्र को मोहः कः शोक	तत्र को मोहः कः शोक	
एकत्वमनुपश्यतः ॥	एकत्वमनुपश्यतः ॥	7
8. स पर्यगाच्छुक्रमकायमव्रण-	स पर्यगाच्छुक्रमकायमव्रण-	
मस्नाविरं शुद्धमपापविद्धम् ।	मस्नाविरं शुद्धमपापविद्धम् ।	
कविर्मनीषी परिभूः स्वयंभू-	कविर्मनीषी परिभूः स्वयंभू-	
र्याथातथ्यतोऽर्थान्व्यदधाच्छा-	र्याथातथ्यतोऽर्थान् व्यदधाच्छ-	
श्वतीभ्यः समाभ्यः ॥	श्वतीभ्यः समाभ्यः ॥	8

17. वायुरनिलममृत- मथेदं भस्मान्तं शरीरम् । ओं क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥	वायुरनिलममृत- मथेदं भस्मान्तं शरीरम् । ओम् क्रतो स्मर क्लिबे स्मर कृतं स्मर ॥	15
18. अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥	अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥	16
	हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । योऽसावादित्ये पुरुषः सोऽसावहम् ॥ ॐ खं ब्रह्म ॥	17

The following differences between the two texts might be noticed.

i. In the third pāda of the third mantra *abhi* is used in *K* in the place of *api* in *M*.

ii. In mantra four second pāda *arṣat* in *K* is *arśat* in *M*.

iii. The 9, 10, 11 of *K* are the 12, 13 and 14 of *M*, whereas the 9, 10 and 11 of *M* are the 12, 13 and 14 of *K*. The two triads are thus transposed.

iv. Another important difference between the two recensions is that where the K reads *Vidyayā* and *Avidyayā* (10th mantra) which are in the instrumental case standing for the ablative, M reads the ablative itself: *vidyāyāḥ* and *avidyāyāḥ* (13 *M*).

v. The 17 and 18 of *K* are 15 and 16 of *M*. The 15 and 16 of *K* are formed into one mantra—that being the 17th and the last of the Mādhyandina recension. There is thus elision of the second half of the 15 and the first three pādas of the 16th. The fourth pāda is modified thus—*Yosāvāditye Puruṣaḥ sosāvaham.*

vi. The 17 of *K* reads in the second half *Om Krato Smara kṛtam smara krato smara kṛtam smara.* The *M* 15 reads *Om Krato smara klibe smara kṛtam smara.*

It may be noticed in this connection that the Bṛhadāraṇyaka Up. which belongs to the Śukla Yajus school, reads the four mantras as found in the *Īśāvāsyopaniṣad*. (*Bṛh. Up.* V. xv. 1 ff). It quotes the *Īśā*. 3 and the 9th of the Kāṇva recension along with many others with the introductory words '*Tadete ślokā bhavanti*' (*Bṛh. Up.*

IV. iv. 11). There is, however, a slight difference in the fourth pāda of the third mantra which reads *Avidvāṁso abuddho janāḥ* in the place of the Īśā. text *Ye ke cātmahano janāḥ*.[1]

III

COMMENTARIES ON THE ĪŚĀVĀSYOPANIṢAD.

The Īśāvāsyopaniṣad is one of the most important upaniṣads which has had the benefit of being commented upon by most teachers of Vedānta. Besides the main schools of Vedānta, modern writers and thinkers too have drawn their essential inspiration from this Upaniṣad. The *Ānandāśrama*-edition of this Upaniṣad contains besides Śrī Śankara's Bhāṣya and Ānandagiri's ṭīkā on it, the commentaries of Uvvaṭa and Brahmānanda, Śankarānanda, Rāmachandrapaṇḍita, Ānandabhattopādhyāya and Anantāchārya. The Adyar edition has the commentary of Upaniṣad-Brahmayogin which also is based on Śrī Śankara's commentary. The interpretations of these authors are mainly advaitic, and yet there are considerable differences between their comments. There seems to have been a commentary by Bhāskara, but we are unable to get at one and therefore it must have been presumably lost.[2] We shall first consider the structure and plan of the Upaniṣad according to Śrī Śankara and then of Uvvaṭa, the famous commentator on the Vājasaneya Saṁhitā, Mādhyandina recension, and finally that of Śrī Venkaṭanātha, incidentally pointing out the differences between these three.

ŚRĪ ŚANKARA'S COMMENTARY.

According to Srī Śankara, the Īśāvāsyopaniṣad teaches the Supreme Self. He considers that not all the mantras herein pertain to this instruction. The chief mantras are 1 and 3-8, that is, in all seven, since these alone instruct the Highest Brahman.

1. The first mantra teaches the advaita-nature of the Self; all else are illusion. He takes *vāsyam* to mean *ācchādanīyam*, fit to be hidden. This interpretation forces him to read *tyakta* as *tyāga*. *Bhuñjīthāḥ* means protection instead of enjoyment (which is the meaning grammatically speaking, since this is derived from the root *Bhuj ātmanepadin*, when it means other than protection, (*bhujo' navane : Pāṇini* I. iii. 66)

2. The second mantra is declared by him as teaching a different method to the ignorant man who is unable to grasp the significance of the first mantra.

This, it is to be noticed, is a serious diversion from the main instruction said to have been started, as Śri Śankara says in his introductory words thus:

Karmasu aviniyuktāḥ, teṣām akarmaśeṣasya ātmano yāthātmya-prakāśakatvāt.

Na Karma lipyate Nare is said to refer to bad actions—*aśubham karma.*

3. The third mantra is merely a denunciation of the follower of the lower path *(avara-mārga).*

4. The fourth mantra begins with the instruction of the Self. In this mantra *apās* is interpreted to mean *karma.*

5. The fifth mantra is merely a reiteration of the fourth. *na mantrāṇām jāmitā 'stīti pūrvamantroktam apyartham punarāha.*

6-7. The seventh mantra is said to be the reiteration of the sixth, and in the sixth mantra Śrī Śankara says *prāptasyaiva anuvādoyam.*

8. The eighth mantra is said to deal with the Nature of the Supreme Self. Taking the words *Śukram* and others to be nominative neuter, Śrī Śankara converts them all into nominative masculine just like *Kaviḥ, Manīṣī* and others. *Paryagāt* is taken almost in an intransitive sense.

9. From the ninth onwards, according to Śrī Śankara, there is not one single mantra which can be taken to refer to the main theme of the Upaniṣad, namely the Self, or anything that helps

the realization of it. In the *Avidyā-Vidyā* triad (9-11) *Avidyā* which means vedic *karma* is said to lead to *Pitṛloka*, the world of *Manes*, and *Vidyā* which means knowledge of gods, is said to grant *deva-loka* or the world of gods.

12-14 : The *Sambhūti-asambhūti* triad teaches the meditation on Hiraṇyagarbha and Unmanifest matter (*Avyakta-prakṛti*), the results of meditation on which are quite different from one another. Because the results are different both have to be performed. In the fourteenth mantra Śrī Śankara takes *sambhūti* to mean *asambhūti* and *vināśa* to mean *sambhūti—sambhūtiṁ ca vināśaṁ cet-yatra avarṇalopena nirdeśo draṣṭavyaḥ.*

15–18 : These mantras are all prayers made by the person unable to practice the knowledge of the Self which has been taught earlier, that is the person mentioned as practising the avidyā and vidyā, and presumably also asambhūti and sambhūti. But during the prayer, in the 16th verse, fourth pāda, Śrī Śankara suggests that the worshipper is begging Him (the Self) not as a servant, but that he is himself the Puruṣa who resides in the Solar Orb (*Ādityamaṇḍala*).

Śrī Śankara interprets Vidyā as pertaining to the knowledge of the gods, because he finds it difficult to accept the position that supreme knowledge can go with any action, as may be seen from his introduction to the 9th mantra and the concluding portion of his *bhāṣya*, where he raises this question again in the 18th mantra—*tasmāt upāsanayā samuccayaḥ na paramātma-vijñāneneti yathā 'smā-bhir vyākhyāta eva mantrāṇāṁ artha ityuparamyate.*

UVVAṬA

Taking up the interpretation of Uvvaṭa in his commentary on the Vājasaneya-saṁhitopaniṣad according to the Mādhyandina-recension we find that he belongs to the Advaita school.

1. He interprets in the first mantra *Vāsyam* in the same way as Śankara. But he takes *tyaktena* to mean *tyakta-sva-svāmi-sam-bandhena* (with which the relationship of possessor and possession is abandoned). *Bhuñjīthāḥ* is interpreted as *Anubhaveḥ* enjoy. This verb being a transitive one requiring an object, Uvvaṭa suggests that it is the enjoyable objects (*bhogān*).

2. Differing from Sankara, Uvvaṭa says that the counsel to do actions in the second mantra is for the seeker after knowledge and liberation and not for the ignorant man—*nisspṛhasyāpi yogino jñāna-nimitte karmaṇyadhikāra ityetam artham āha. Na karma lipyate nare* is interpreted by Uvvaṭa to refer to action done for the sake of

knowledge. *Nanu karmaṇaḥ phalena bhavitavyam ; katham mukteḥ prāptiḥ ? Ityetad āśankyāha.*

4-5. According to Uvvaṭa the fourth mantra mentions the causal aspect of Brahman whereas the fifth mantra describes the effect aspect of Brahman. *Evam kāraṇarūpam ātmānam uddiśyāthedānīm kāryarūpenoddiśati.*

Uvvaṭa takes *apas* to mean *karma* in the fourth mantra.

6-7. The seventh mantra is declared so as to point out further results than the sixth, as it were.

8. Uvvaṭa takes *paryagāt* in the transitive sense of attained. *Śukram* and others, being in the accusative case, supply the object, Brahman. The second part of the Mantra is taken to be the result of the seeker's practice of knowledge, the result being the enjoyment of the conscients and the unconscients, abandoning the relation of possessor and possession with them—*atha ātmopāsanayuktasya phalam āha......yathāsvarūpam arthān vihitavān-tyakta-svasvāmi-sambandhair arthais cetanācetanair upabhogam kṛtavān.*

9-14. The rest of the mantras 9-14 are taken as formulas to be repeated (meditated upon and repeated) by the seeker. *Ita uttaram upāsanamantrāḥ procyante.*

No reason is here shown by Uvvaṭa as to why the six mantras 9-14 should be taken as Upāsana-mantras, since they do not have the special characteristic of mantras as those found in this Upaniṣad itself from 15-17. It is just possible that since this Upaniṣad according to his text—the Mādhyandina—suddenly takes up the conjoint meditation of asambhūti and sambhūti soon after the description of the Deity—the Self of all, he might have thought that there is no special reference to what preceded in these verses. And obviously, because there is the reference to upāsana in the mantras *andham tamaḥ praviśanti ye asambhūtim upāsate.*

9-11 M (12-14 K). According to Uvvaṭa *asambhūti* refers to the *cārvāka-view*[1] whereas the *sambhūti* refers to those who hold that there is nothing except the Ātman or self alone—

> *lokāyitikāḥ prastūya (prastutya) nindyante, yeṣāmetad darśanam : jalabudbudavajjīvāḥ, mada-śaktivad vijñānam, iti. andham tamaḥ praviśanti ye asambhūtim upāsate. mṛtasya sataḥ punaḥ sambhavo nāsti. Ataḥ śarīragrahaṇād asmākam muktireva......*

1. Most commentators, excluding Veṅkaṭanātha, do not contribute anything original or new, but alternate in their views between Sankara and Uvvaṭa.

Ye sambhūtyām eva ratāḥ. Ātmaiva asti, nānyat-kiñcid astityabhi prāyaḥ. Karmaparāññmukhā yat karma-kāṇḍa-jñāna-kāṇḍayor asambandha ityabhiprāyaḥ.

The 11 M (14 K) means that both *vināśa* and *sambhūti* which mean ultimately *karma* and self-knowledge have to be practised together by the seeker.

12–14 M (9–11 K) merely repeats the above view. However in the 12th, Avidyā means karma which grants svarga and other minor pleasures. Uvvaṭa's words under the 14th Mantra are significant. *Tadubhayam veda jānāti saha ekibhūtam karma-kāṇḍam jñāna-kāṇḍasya guṇabhūtam.*

15 M according to Uvvaṭa describes what happens to the seeker after his exit from the body. His interpretation of the words '*Klibe*' in the latter half of the mantra is *kḷptāya lokāya*; to the destined world or a world destined by his karma.

16 M. *Supathā* is *devayāna mārga*, and *rāye* means *muktilakṣaṇāya dhanāya.*

17. Here Uvvaṭa takes the mantra as giving instruction in the *Ādityopāsana*. He explains *Om Kham Brahma* thus: *ittham ca upāsanam kuryāt, Om Kham Brahma. Om iti nāma-nirdeśaḥ. kham iti rūpa-nirdeśaḥ. Ākāśa-rūpam Brahma dhyāyet.*

ŚRĪ VENKAṬANĀTHA

Next we shall consider the bhāṣya of Śrī Venkaṭanātha in detail. A commentary on any work should display the fundamental integrity or unity of that work, and as far as possible, it should be a study from the stand-point of historical development and synthesis. Unfortunately in the field of Upaniṣadic thought most commentators have not proceeded from the unitary stand-point, either in respect of its own subject-matter or in respect of its continuity with the tradition. There is a widely prevalent modern view that it is wrong to speak of a unitary philosophy of the Upaniṣads, and the utmost that we might claim is that every Upaniṣad or some parts thereof are possibly unitary in their import. Thus it is held that a synthesis adumbrated by the Vedānta-Sūtra-kāra is not warranted. Whether or not this is true, whether the Vedānta-sūtra-kāra did in fact develop a new theory of his own about the Upaniṣads, we shall not be certainly in the wrong when we assert that every single Vidyā taught in the Upanisads is a unitary instruction. It is because this fact has not been paid heed to, there have cropped up innumerable errors. It is

just to prevent these, a science of interpretational rules or mīmāṃsā has grown up, for interpreting texts dealing with either *dharma* or *Brahman*, both of which lead to the ultimate realization. Further the commentator bearing in mind the rules so determined, has to be loyal to the synthesis inherent in each Upaniṣad or Vidyā and to the logic inherent in all thought. The commentary of Śrī Venkaṭanātha can be said to fulfil admirably the three-fold purpose of being loyal to textual unity, to tradition, and to the rules of interpretation. What Śrī Mallinātha has stated regarding his aim in commenting on any work—that he would not write anything that has no sanction in authority—*nāmūlam likhyate kiñcit*—nor say anything beside the point—*nānapekṣitam ucyate*—applies with equal force to what Śrī Venkaṭanātha has, as a rule, followed in his commentaries. At all crucial points he quotes authorities word for word from Śruti, Smṛti and Viṣṇu-Purāṇa.

2. According to Śrī Venkaṭanātha any upaniṣad or a portion dealing with a vidyā, should be treated as integral instruction which leads to the highest end or goal of man. A proper understanding will reveal that the several mantras bear a unitary relationship to one another.

3. Venkaṭanātha interprets the Īśāvāsyopaniṣad on the lines of Brahma-sūtras, since it deals with the Supreme Being as Ātman. For as Kātyāyana opines this entire Upaniṣad pertains to the Ātman-devatā—*Īśāvāsyam ātmadevatyaḥ*.[1] Thus firstly it instructs the nature of the Lord, the ultimate category, and secondly, the good means to the realization of Him, and lastly with the ultimate goal (*puruṣārtha*). These three are called according to Viśiṣṭādvaitic terminology *tattva, hita* and *puruṣārtha*. The Brahma-sūtras which comprise of four chapters deals in the first the *tattva*—the Brahman; in the second it rejects all views not in agreement with the nature of the ultimate truth already established in the first chapter. The third chapter deal with the means of attainment, *hita*, namely the several vidyās *śāndilya, dahara*, and other such meditations. Lastly, in the fourth chapter it describes the realization of the goal of the individual, namely, attainment of Brahman. All these topics are finely indicated by the following hemistich-*kāraṇatvam abādhyatvam upāyatvam upeyatā*. Since the refutation of other doctrines is subordinate to the real comprehension of the truth, it is usually omitted in any instruction given to the seeker. Śrī Venkaṭanātha introducing the 12th mantra writes:

1. *Sarvānukrama Sūtra*: pt. IV, p. 38.

Tadevam upāsyam paramātmatattvam, sāṅgatadupāsanarūpañca paramahitam, parama-puruṣārtha-paryantam upadiśya :—

4. The Upaniṣad, contextually considered, is the fortieth and the concluding chapter of the Vājasaneya Saṃhitā of the Śukla Yajurveda devoted to the performance of works, sacrifices and others. The disciple to whom it is addressed is one who has already mastered the 39 chapters which precede this final upaniṣadic or knowledge-chapter. The implication is that the disciple being confused and dissatisfied with them seeks further knowledge about them.

IV

The Structure and Plan of the Upanisad in Detail.

1. The first mantra and the second form the first major group, the third to eight form the second major group, and nine to fourteen form the third major group, while the last major group consists of the mantras fifteen to eighteen.

2. The 1st Major group serves as an introduction to the Ātmavidyā which follows. The use of the second person singular '*bhuñjīthāḥ*' clearly indicates that these mantras are addressed to a seeking-disciple, well-trained in the previous portions already taught, who now, like a Naciketas, is seeking the highest truth not to be found in the instructions and practices so far taught. In answer to this search, the first two mantras give a straightforward and unequivocal direction that the seeker should deem himself to be the property of the Lord, like anything else, and not an independent agent, and that if he performed the prescribed rituals in this consciousness, he need not be afraid of bondage resulting from the continuous performance of actions.

Venkaṭanātha's interpretation of *vāsyam* is "*vyāpyam, sarvādhāre svasmin svena vasanīyam va*".[1]

The interpretations of the words *tyaktena* and *bhuñjīthāḥ*[2] are almost identical with those of Uvvaṭa, to whose bhāṣya we have already referred.

1 Rāmacandra-paṇḍita interprets *vāsyam* as *vāsayogyam*—adhiṣṭhānena ācchādaniyam vā—nivāsārthakād-vaser bāhulakād adhikaraṇe ṇyat. (*Ānandāśrama* ed. p. 2) Śaṅkarānanda writes "Tena vāsyam ācchādaniyam nivāsayogyam vā (*Ānandāśrama* ed. p. 2). Upaniṣad Brahma-Yogin writes Īśa āvāsyam vyāptam (Adyar ed. p. 7)

2. Upaniṣad-Brahma-Yogin writes *Bhuñjīthāḥ : Pālayeḥ.*

(*ii*) The second mantra[1] is important in so far as through out it lays stress on the need for actions being done; it affirms that it is the only way open to any individual (even a seeker-*mumukṣu*), and that he cannot under any circumstances renounce actions prescribed previously in the Saṃhitā.

3. *The IInd Major group* teaches the nature of the Ātman-the Self of all things. This second major group may be said to comprise of four sub-groups, namely the 3rd., 4-5, 6-7, and 8th Mantras.

(i) In the third mantra before teaching the true nature of Brahman, the teacher points out the results that accrue to those who are the destroyers of the self, namely, those who are ignorant of the self, *avidvāṃsaḥ*.

(ii) The fourth and the fifth mantras describe the Omnipervasiveness of the Self. Venkaṭanātha points out that the mantra 4, whilst revealing the omnipervasiveness indicated in the first mantra, speaks of this self in apparently incongruous terms, known as *virodhābhāsa* in later *ālaṅkārika*-terminology, as possessing wonderful power. The first pāda of the 4th mantra speaks about the Self as unmoving but swifter than the mind; the second and third pādas show that He could not be overtaken by any one but that He could overtake every one. The only explanation for this is that the Self is omnipresent. The final pāda reveals His marvellous omnipresence with respect to vertical existences also.

In the 4th mantra '*apas*' means water, as the accent happens to fall on the last syllable.[2]

The fifth mantra whilst reiterating in a different manner the previous mantra adds a further description about the Self-being both inside and outside of all things *(sarvasya)*.

(iii) The sixth and the seventh mantras form the third subsidiary group, which teaches the immediate results of realization of the omnipervasiveness of the Self, namely the selfness of all things, both subjectively and objectively, that is to say, absence of sorrow and delusion and recoil from anything and everything.

1. Bhāskara according to Ānandagiri: Yaduktam Bhāskareṇa sarvāpyupaniṣad ekam brahmavidyā-prakaraṇam. Tataḥ prakaraṇa-bhedakaraṇam anucitamiti. (*Ānandāśrama* ed. p. 111).

2. cf. *Īśā Upaniṣad*: Śrī Aravinda Ghose: p 4 note 2 "*Apas* as it is accentuated in the version of the White Yajurveda, can mean only "waters". If this accentuation is disregarded we may take it as the singular *Apas* work, action. Shankara however renders it by the plural works."

cf. Upaniṣad Brahma-yogin also takes this to mean the water-element.

The sixth mantra mentions the relationship between the Self and the creatures as one of supporter and supported; the seventh speaks of them as a co-ordinate unity which is precisely an instance of the principle of interpretation of all identity-texts according to Viśiṣṭādvaita.

(iv) The eighth mantra whilst further describing the nature of the Self and the seeker, by implication suggests the *hita*, the good means to realization of the Lord. It can also be seen that this mantra differentiates between the Self and the seeker as attained and the attainer, soon after their co-ordinate unity was declared in the previous mantra, thus once again affirming that all mention of Oneness is merely a mention of co-ordinate unity *(sāmānādhikaraṇya)*.

IIIrd Major group, comprises of six mantras from [illegible] to 14. This is again subdivided into two subsidiary groups of three mantras each.

(i) *9-11.* What is briefly mentioned in the second mantra of the Upaniṣad *Kurvan......*is here expanded and it is pointed out that the practice of works or action should go along with the practice of knowledge; bereft of action knowledge-praxis is dangerous, bereft of knowledge action is foolish. Most of the commentators of this group take the word '*anyat*' in the 10th mantra *(13 M)* and the 13th (10 M) mantra to refer to effects or fruits or results of praxes. Śrī Venkaṭanātha on the other hand says that it refers to the *means* alone.

Vidyayā and Avidyayā though in the instrumental case in the 10th mantra, are taken to be in the ablative case by Venkaṭanātha, in support of which he refers to the parity with the 13th mantra *sambhavāt* and *asambhavāt*. We find that this view is justified because the Mādhyandina recension supplies the exact case-ending required.

Now to the meaning of the words *Avidyā* and *Vidyā*. Almost[1] all the commentators agree that the meanings of *Avidyā* and *Vidyā* are *karma* and knowledge respectively. According to Venkaṭanāthā, Vidyā means knowledge of the form of meditation (*upāsanātmaka-jñāna*).

The most important point to be noted in this group is that a conjoint practice of *karma* and *jñāna* is inculcated, *karma* being

1. Madhvācārya considers avidyā to mean wrong conception of God. Sureśvara means by Avidyā *niṣiddha-karma* and by vidyā scriptural-karma (cf. *Brahadāraṇyakopaniṣad-vārtika*)

subsidiary *(aṅga)* to knowledge. Bhāskara accepts this conjoint practice, but he considers that *karma* and *jñāna* are equally important in bringing about realization, whereas the scriptural view is definite that knowledge *alone* can bring about realization. Yādava Prakāśa, though accepting conjoint practice of *karma* and *jñāna* *(jñāna-karma-samuccaya)*, thinks that there are two different results, one for *jñāna* and another for *karma*, namely *Brahma-prāpti* and *karma-nivṛtti*. Maṇḍana Miśra explains the *saha* in the Upaniṣad as the relation of togetherness between means and end, and giving a second explanation says: *avidyā* cannot be without *vidyā* nor can *vidyā* be without *avidyā*.[1]

This triad of verses according to Śrī Venkaṭanātha also teaches that the means taught herein lead to the attainment of Brahman-*Amṛta*, the immortal - the *parama-Puruṣārtha*.

(ii) 12-14 The Sambhūti-Asambhūti triad.[2]

The ordinary meaning of *sambhūti* is birth, that of *asambhūti* is non-birth or dissolution. Some commentators mean by these two terms creation *(sriṣṭi)* and dissolution *(pralaya)*. But as this meaning does not accord with the context, Venkaṭanātha interprets these to mean (1) attainment of Brahman and dissolution of obstacles to it (viz. *samsāra*); (2) *samādhi-niṣpatti* (communion in trance), and the destruction of all evil tendencies and mental habits pertaining to outer objects; or (3) following a meaning which is given in his *Nyāya-śiddhāñjana* (p. 162), *sambhūti* means *arcirādi gati* (ascent on the path shown by the Arcis and others), and *asambhūti* means *karmaṇām anya-saṅkrāntiḥ* (transference of karma from the free-ing soul at the time of his departure from his body to those who are his foes). This last view is the interpretation given by Sudarśana Sūri, the author of the inimitable commentary Śrutā-Prakāśika on the Śrī Bhāṣya (III. iii. 33 & 34).

Śrī Venkaṭanātha in his *Nyāya-śiddhāñjana* refers to another view put forward by Nānāyaṇārya, the author of the Nītimālā. According to him, *sambhūti* and *vināśa* mean knowledge and action, *vidyā* and *karma*. According to this view there is no difference between this triad and the *vidyā-avidyā* triad, of which this is

1. *Brahma Siddhi* p. 13 pt. 1 Madras Govt. O. Mss series 4 (1937) "Etad uktam bhavati · vidyāvidye dve apy upāyopeya-bhāvat sahite. Nāvidyāmantarena vidyódayoʼsti... Anyoʼarthaḥ Nāvidyā vidyārahitāsti; tathā hi bheda-darśanam-api na prakāśatūnyam, tadabhāve na bhedaḥ prakāśeta....tathā na vidyā aikātmya-śravaṇādi lakṣaṇā *(iaṣā ?)* vināvidyayā.

2. cf. Śabara X. vi 2: *Ṛk sāmovāca mithunam sambhavāveti*, Vajua Taitt. II. v. 1. 8:

merely a reiteration. Nārāyaṇārya refutes in his *Nītimālā* (p. 64) a view which holds that the words *sambhūti* and *vināśa* mean *saviśeṣa* and *nirviśeṣa* dhyāna respectively, that is to say, the *samprajñāta samādhi* and *asamprajñāta samādhi* mentioned by Yoga śāstra (I. 17.)

The purpose of this triad is to teach the contemplation of what follow after the death of the seeker. These are (i) *arcirādi gati* and *karma saṅkrānti* or (ii) *Brahma-prāpti* and *prati-bandhaka nivṛtti*. These two interpretations are suggested by the context of this triad in the Upaniṣad as it has come to us. If however, we take into consideration the context in which this is found in the Mādhyandina recension, it would appear that it has reference to *Upāsana* or meditation upon the supreme Self, the *tattva* taught in this Upaniṣad. It is this meaning that Venkaṭanātha seems to prefer when he gives his second alternative namely *samādhi-niṣpatti* and *mānadambhādīnām hiṁsāsteyādīnām bahirmukhendriyavṛttīnām ca vināśaḥ*. It is significant that Kūranārāyaṇa, who is an ardent and faithful follower of Venkaṭanātha's interpretation gives this meaning alone in his commentary.

IVth Major group-15-18.

This group is different from all the previous verses in so far as it consists only of mantras, prayers purely to be repeated by the seeker at the time of his practice (*upāsana*), whereas all the previous mantras, or verses more properly so-called, deal with instruction alone. This can be seen by applying the *liṅga*-principle of Mīmāṁsā.[1]

The first prayer is for the removal of the obstacles to knowledge, and the purpose of this prayer is merely indicated by the *satya-dharmāya dṛṣṭaye*, and this is expanded in the succeeding mantra.

The third and the fourth mantras are prayers to the Lord to lead the individual soul to the highest bliss, remembering Himself, and what he had done.

The last mantra which is usually used on all occasions, in sacrifice, or hymn, or in the knowledge-section as in this case, has a significance all its own in Upaniṣadic literature.

1. The *liṅga* principle in Mīmāṁsā is the principle of expressive power of the words used. Here in these four mantras, there are vocatives, and verbs are used in the second person and first person: and there are personal pronouns in the first and second person.

V

Editions and Mss. consulted for the purpose of translation

There are several editions of Venkaṭanātha's Īśāvāsyopaniṣad-bhāṣya. I. Īśāvāsyopaniṣad-bhāṣya of Vedānta Deśika with the additional commentaries of Kūranārāyaṇaswāmin and Puriśai Śrīrangāchārya svāmin: Ananda Press, Madras 1914 (in Devanāgari script): II. Iśāvāsyopaniṣad-bhāṣya of Vedānta Deśika with Ācārya-bhāṣya-tātparya by Tarkārṇava Śiromani T. Vīrarāghavāchārya of the Śrī Venkaṭeśwara Sanskrit College, 1933 (in Devanāgari script): III, Īśāvāsyopaniṣad-bhāṣya of Vedānta Deśika with Kūranārāynṇa-swāmin's bhāṣya, issued along with the Daśopaniṣad-bhāṣya of Ranga-rāmānuja edited by Navanītam Krishnamāchārya (grantha script). All the above have been printed. The second amongst the above has been generally followed. As there were many doubtful points, a Mss. No. 3128 of the Śrī Venkaṭeswara Oriental Institute Library, and two Mss. of the Madras Government Oriental Mss. Library (D. 319 and R. 3192c) were referred to. In this connection we feel grateful and obliged to Vidyāvācaspati Professor P. P. S. Śastri, M.A (Oxon) Curator, of the Government Oriental Mss. Library, for readily helping us with his readings. The Mysore Oriental Library does not contain any Mss. of the above Upaniṣad-bhāṣya. The variations have been noted in the foot-notes at the respective places.

टिप्पणीसङ्केतः (पर्यालोचितकोशविषयः) ।

१.	वे. भा.	श्रीवेङ्कटनाथभाष्यम् ।
२.	कू. भा.	श्रीकूरनारायणभाष्यम् ।
३.	कृ.	श्रीकृष्णमाचार्यैर्ग्रन्थाक्षरे मुद्रितं कू.भा.सहितं वे. भा.
४.	वी.	श्रीवीरराघवाचार्यविरचितव्याख्यानेन सह मुद्रितम् ,,
५.	वे.	श्रीमद्वेदान्तदेशिकग्रन्थमालान्तर्गतम् ,,
६.	श्री.	श्री श्रीरङ्गाचार्य श्रीकू. भाष्याभ्यां सहितम् ,,
७.	ता.	एतद्विमर्शाल्यसम्बन्धी वे. भा. तालपत्रकोशः ।
८.	आ.	आनन्दाश्रमे प्रकाशितं कू. भा.
९.	गो श्री.	तिरुपति गोमठं श्रीनिवासाचार्यैः परिशोधितं शाङ्करभाष्य-तद्व्याख्यानसहितं १८७०-अत्र एतत्सन्निहिते वा आङ्गलवत्सरे मुद्रितम् कू. भा.
१०.	प.	एतद्विमर्शाल्यसम्बन्धि पत्रात्मकम् ,,
११.	बा.	बालबोधिनीव्याख्यासहितं मुद्रितम् ,,

श्रीमते श्रीनिवासपरब्रह्मणे नमः

श्रीमन्निगमान्तमहादेशिकानुगृहीतं

ईशावास्योपनिषद्भाष्यम्

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

येनावास्यमिदं सर्वं चेतनाचेतनात्मकम् ।
विशुद्धसद्गुणौघं तं वासुदेवमुपास्महे[1] ॥ १ ॥

सर्वेशानः सहजमहिमा सर्वभूतान्तरात्मा
सर्वान् दोषान् स्वयमतिपतन् सर्वविद्यैकवेद्यः ।
कर्माध्यक्षः कलुषशमनः कोऽपि मुक्तोपभोग्यः
सिद्धोपायः स्फुरति पुरतो वाजिनां संहितान्ते[2] ॥ २ ॥

[3]ईशावास्यमिदं सर्वमित्यादि यदनूच्यते ।
शिष्यं प्रति गुरोरेतद्ब्रह्मविद्यानुशासनम् ॥ ३ ॥

[4]संहितोदाहृतं सर्वं विनियोगपृथक्त्वतः[5] ।
विद्यार्थं स्यादिति व्यङ्क्तुं निबन्धोऽस्य तदन्ततः ॥ ४ ॥

1. अत्र प्राधान्येन प्रतिपाद्यं सर्वान्तरात्मत्वमस्यास्तदनुसन्धाने दर्शयति । गुणान्तराणां गम्यमानतोऽनुसन्धानं विशुद्धेति । विशुद्धः हेयप्रत्यनीकः सन् परमकल्याणः गुणौघो यस्य । तेषां विशेषतोऽनुसन्धानमुत्तरश्लोके ।

2. मन्त्रप्रतिपाद्या गुणा इह सङ्गृहीताः—सर्वेशानत्वं प्रथमे, सहजमहिमत्वं चतुर्थपञ्चमयोः, सर्वात्मत्वं षष्ठसप्तमयोः, सर्वदोषातिपातित्वं अष्टमे, सर्वविद्यावेद्यत्वं [illegible] मुक्तोपभोग्यत्वं [illegible] [illegible] सिद्धोपायत्वं [illegible] चरमेषु चतुर्ष्विति ।

3. अनन्तरश्लोके [illegible] प्रथमं [illegible] इतीति ।

4. 'कर्मणा संहितोदाहृता विनियोगपृथक्त्वतः' इति मु. [illegible] पाठः । अन्यत्र सर्वत्र 'मन्त्रोदाहृतं' इति । तत्र न कश्चिदर्थो भवति ।

5. "एवस्य तु भवन्ते मन्त्रोपपृथक्त्वम्" मु. मो. 1 3 5.

'इमां जुहोति' इति [illegible] इति [illegible] [illegible] 'यत्र [illegible]' इति [illegible] ।

तत्र प्रथमं अविद्यिकाराधिष्ठितस्य स्वतन्त्रात्मभ्रमादिपरिजिहीर्षया सर्वस्य परमपुरुषाधीनस्वरूपस्थितिप्रवृत्तित्वमभिप्रेत्याह[1]—

मूलम्. ईशा वास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।

इति । इदं तत्तत्प्रमाणसिद्धमीश्वरव्यतिरिक्तं चिदचिदात्मकम् । ईशा 'ज्ञाज्ञौ द्वावजावीशनीशौ' इत्यादिषु जीवादत्यन्तविलक्षणतया प्रख्यातेन सर्वनियन्त्रा पुरुषोत्तमेन । वास्यं[2] व्याप्यमित्यर्थः, सर्वाधारे स्वस्मिन् स्वेन वसनीयं[3] वा । स्मर्यते हि—

'सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः ।
ततः स वासुदेवेति विद्वद्भिः परिपठ्यते ॥' इति ।

जगत्यामिति[4] लोकान्तराणामुपलक्षणम् । जगत् स्वरूपतो धर्मतो वाऽन्यथात्वं गच्छत् भोग्यभोक्तृरूपं वस्तुजातम् । अतदात्मकं किंचिदपि नास्तीति द्रढयितुं यत्किञ्चेति विशेष्यते ।

'इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञमेव च ॥'

1. '......प्रवृत्तिमभिप्रेत्य' इति बी. वर्जं सर्वत्र ।

2. वास्यं वासस्थानीकरणार्हम् । व्याप्यमिति पर्यवसितोऽर्थः । यद्वा वसतेरेव कर्मत्वान्वित्वलयेन वास्यमिति भवति । न च तस्य अकर्मकत्वमेव । 'ब्रह्मचर्यं वसन्तं निरभजत्' इति तैत्तिरीयसंहितायां, 'त्रिभिरायुर्भिर्ब्रह्मचर्यमुवास' इति काठके 'श्वेतकेतो वस ब्रह्मचर्यम्' इति छान्दोग्ये च ब्रह्मचर्यकर्मकत्वदर्शनात् । तदितरकर्मकत्वं न भवतीति चेन्न ।

'विश्वकर्मवचः श्रुत्वा ततस्ते राक्षसोत्तमाः ।
सहस्रानुचरा भूत्वा गत्वा तामवसन् पुरीम् ॥' 5. 29.

इति देशविशेषकर्मकत्वस्यापि उत्तरश्रीरामायणे दर्शनात् । 'आवसन्' इति पाठेन भाव्यमिति चेन्न । अन्यदर्शनात् ।

पुत्रैश्च पौत्रैश्च समन्वितो बली ततस्तु लङ्कामवसद्धनेश्वरः ॥ 8. 29.

इत्यत्र तथा पाठान्तरस्यासम्भाव्यत्वाच्च । आर्षं तदनुमन्तव्यमिति चेत् छान्दसमिदं सुतरामनुमन्तव्यमिति ।

3. अर्थं बी. वर्जं सर्वत्र पाठः । 'वासनीयं' इति बी. पाठस्य मूलं प्रायः 'तेन वास्यं निवासनीयम् । व्याप्यमिति भावः' इति कृ. कोशी. श्री. एषु दृश्यमानः कृ. भा. पाठः । प. 'निवसनीयम्' भा. भा. 'वसनीयम्' । एतदुभयवर्जं अन्यत्र सर्वत्र अनुवादं पङ्क्त्यन्तरे 'वसनीयम्' इति दृश्यते—

'यद्वा सर्वाधारे स्वस्मिन्नेव स्वेन वसनीयम्'

इति । एवं प्रकृत दर्शनात् वसनीयमित्यस्यैव प्रामाणिकत्वेऽपि 'चोरादिकस्य वसधातोर्णिचं कृत्वा सकर्मकत्वं सुवचम् ।

4. जगती भूलोकः ।

इत्युपबृंहितम् । ननु 'रूढिर्योगमपहरती'ति[1] न्यायादीशोऽत्र रुद्रः स्यात् । सर्वाद्युपपदाभावाच्च[2] । मैवम् । कारणविषयाकाशप्राणादिशब्दवत्[3] रूढेरिह बाधितत्वात्, 'एको ह वै नारायण आसीन्न ब्रह्मा नेशानः,' 'अनपहतपाप्माऽहमस्मि नामानि[4] मे धेही' त्यादिभिरसर्वकारणत्वेन कर्मवश्यत्वेन च सम्प्रतिपन्ने रुद्रे सर्वावास्यत्वसर्वाधारत्वादेरसम्भवात्, तद्वत्तया प्रसिद्धेऽनवच्छिन्नैश्वर्ये सर्वेश्वरे यौगिकोऽयं शब्दः प्रत्येतव्यः । यद्यपि प्रसिद्धवन्निर्देशाभावादाकाशादिवाक्यवैषम्यम्; तथाऽप्यैन्द्रीन्यायात्[5] विरुद्धार्थविषयतयैव रूढिभङ्गोपपत्तिः । न चात्र 'सर्वत्वमाधिकारिक'[6] मिति न्यायः । सङ्कोचादृष्टेः । प्रवाहेश्वरानेकेश्वरपक्षौ तु त्रैकालिकसर्वनिर्वाहकेश्वरप्रतिष्ठापकैः प्रमाणगणैः प्रत्यूढौ । अतः 'पतिं विश्वस्यात्मेश्वरम्' इत्यादिप्रसिद्धानन्याधीनैश्वर्यम्, 'योऽसावसौ पुरुष' इत्यनुवदिष्यमाणम्, अप्येशानजनकतयाऽनन्यथासिद्धवाक्यनिर्धारितम्, 'एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो देव एको नारायणः' इत्यादिषु सर्वान्तर्यामित्वेन प्रख्यातं, तत एव 'स ब्रह्मा स शिव' इत्यादिषु विभूतिभूतानां ब्रह्मशिवेन्द्रादीनां 'विश्वमेवेदं पुरुषः' इत्यत्र विश्वस्यैव विशेष्यतयोक्तं नारायणमेव सर्वस्य वास्यमीशं वक्तुमुचितमेतद्वाक्यमित्यलमन्यरूढिप्रसङ्गरहितासमस्तपदाध्ययनानभिज्ञाश्रोत्रियचोद्योपालम्भेन[7] । एवं मुमुक्षोरीश्वरपारतन्त्र्यबोधमुत्पाद्य वैराग्यभूषितां वृत्तिमुपदिशति

मू. तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

इति । तेन जगता भोग्यताभ्रमविषयेण त्यक्तेन दोषभूयस्त्वदर्शनात् परित्यक्तेन उपलक्षितः सन् भुञ्जीथाः अप्रतिषिद्ध[8]योगधर्मोपयुक्तदेहधारणमात्रौपयिकं भोग्यवर्गमित्यर्थप्रकरणाभ्यां[9] सिद्ध्यति । यद्वा सर्वावास्यत्वेन प्रकृतं निरतिशयभोग्यं वक्ष्यमाणोपायमुखेन भुञ्जीथा इति योज्यम् ।

1. रथकाराधिकरणन्यायः । पू. मी. 6 1 12.
2. 'ईशः सर्वस्य जगतः' 'एष सर्वेशः' इत्यादौ यथा रूढिभञ्जकं सर्वादिपदं सर्वाभ्याहृतमस्ति तथाऽत्र नास्तीति ।
3. आकाशस्तल्लिङ्गात् । ब्र. सू. 1 1 23. अत एव प्राणः । ब्र. सू. 1 1 24.
4. ता. 'नाम' ।
5. पू. मी. 3 2 2.
6. पू. मी. 1 2 16.
7. अन्यस्मिन् देवतान्तरे रूढेः प्रसङ्गेन रहितं असमस्तं पदं—'ईशा' इति ।
8. अप्रतिषिद्धमिति पृथक्पदत्वेन पक्षो युक्तः ।
9. अर्थः सामर्थ्यम् । भोगस्य भोग्यवर्गसापेक्षत्वम् । निषेधस्य मुमुक्षोर्विरोधेन देहधारणमात्रोपयोगित्वं च । प्रकरणं परविद्याविषयम् । विषयभोग- प्रसक्तेन निषिद्धा विद्यायां सा इति प्रसङ्गस्य ।

इति । अनेजत् अकम्पमानम् । एकं प्रधानभूतम्, स्वाधीन(नं) स्वसमानद्वितीयरहितं वा[1] । मनसो जवीयः वेगवत्तरमनसोऽप्यतिशयितजवम् । नन्विदं न जाघटीति निष्कम्पत्वं वेगवत्तरत्वं चेति । नैवम् । तात्पर्यवृत्त्या सुघटितत्वात् । सर्वस्य स्वेन नित्यव्याप्तत्वादनेजत् । सर्वदा मनसो गोचरदेशमतिक्रम्य वृत्तेर्मनसो जवीय उपचर्यते । एवमुत्तरेष्वपि वाक्येषु भाव्यम् ।

मू. नैनद्देवा आप्नुवन् पूर्वमर्षत् ।

प्रागेव सर्वान् प्राप्नुवत् देवा हिरण्यगर्भादयोपि नाप्नुवन् एतावन्तं[2] कालं न लेभिरे । विभुत्वेन नित्यप्राप्तमपि कर्मप्रतिबद्धज्ञानाः क्षेत्रज्ञा विद्याधिगमात् पूर्वं स्वबुद्ध्या न प्राप्नुवन्तीति न विरोधः । यथोक्तं छान्दोग्ये 'तद्यथा हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरन्तो न विन्देयुः, एवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्ति, अनृतेन हि प्रत्यूढाः' इति ।

मू. तद्धावतोऽन्यानत्येति तिष्ठत्

'यः पृथिव्यां तिष्ठन्' 'य आत्मनि तिष्ठन्' इत्यादिक्रमेण तत्सर्वत्र तिष्ठदेव धावतो गरुडादीनप्यत्येति । यावद्यावद्धावन्ति जविनः तावतः परस्तादपि वर्तत इत्यर्थः । यथोच्यते

'वर्षायुतशतेनापि पक्षिराडिव संपतन् ।
नैवान्तं कारणस्येयाद्यद्यपि स्यान्मनोजवः' ॥

1. 'स्वाधीनस्वसमानद्वितीयरहितं वा' इति कृ. ता. पाठः । अत्र 'स्वाधीन' इत्येतदनन्वितम् । श्री. वे. श्री पाठः 'स्वानर्धान...' इति । अत्र अन्वये न क्लेशः । तथाऽपि किं तस्य मूलमिति विचिकित्सा न निवर्तते । कृ. भा. पाठोऽत्र बहुधा दृश्यते—

गोश्री कृ.— "एकं प्रधानतमम् - शास्त्रविदुषां स्वाधीनत्वम्, समानाधिकद्वितीयरहितमिति वा । 'न तत्समश्चाभ्यधिकश्च दृश्यते' इति श्रुतेः । परमसाम्यमापन्ना अपि मुक्ताः ब्रह्माधीना एवेति भावः" ।

[कृ. "अशुद्धं शुद्धम्
स्वं समानो स्वसमाना"
इति शोधनं करोति ।]

आ. वा. "एकं प्रधानतमम् । प्रधानं शास्त्रविदुषामिति स्वदस्मृतेः । स्वाधिकसमानद्वितीयरहितमिति वा । न तत्समश्च......... । परम...... ... ईशाधीना एवेति भावः" । प. " एकं प्रधानतमम् । स्वाधीनं स्वसमानद्वितीयरहितमिति वा । परमसाम्यमापन्ना अपि मुक्ता ब्रह्माधीना एवेति भावः । "

अत्र 'स्वानर्धानं' इति प्रथमं विलिख्य पश्चात् 'न' कारः प्रहृतः । तेन 'स्वाधीनं' इति पाठोऽभिमत इति ज्ञायते । इमं नकारमङ्कल अन्ते 'नं' इत्यत्र अनुस्वारं परित्यज्य समस्तपदपाठे श्री. प्रभृतिपाठस्य मूलमस्तीति प्रत्येतुं शक्यम् ।

2. 'नाप्नुवन्' इति भूतकालवाचकानुरोधेन पूर्वं नाप्नुवन्निति वा कथंचिद्विवक्षाभिप्रायात् एतावन्तं कालमिति ।

इति । अन्येषां क्वचित्स्थितानां धावदतिक्रमणं नास्तीति वैचित्री । अन्यदपि विविधाश्चर्यमित्याह

मू. तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

इति । तस्मिन्नवस्थितः अप्प्रतिबन्धानुगुणकाठिन्यादिरहितोऽपि वायुरपो बिभर्ति । सर्वाधारभूतेन सर्वेश्वरेण विधृतः स मातरिश्वा तच्छक्त्यैव पाथःपयोधरनक्षत्रमण्डलतारकादिकं बिभर्तीत्युक्तं भवति । स्मर्यते हि

'द्यौः सचन्द्रार्कनक्षत्रं खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥' इति ॥ ४ ॥

अनेजदेकं मनसो जवीय इत्युक्तमर्थमादरात्पुनरन्तरेणानुभाषति

मू. तदेजति तदु नैजति

इति । तत् व्याप्तं तत्त्वं पूर्वोक्तप्रकारेण जवीयस्त्वादिना एजति कम्पते कम्पन इवेत्यर्थः । तदु नैजति तदेव वस्तुवृत्त्या न कम्पते ।

मू. तद्दूरे तद्वन्तिके ।

तद्दूरेऽन्तिके च वर्तते । मुक्त्यभिमुखपुरुषभेदापेक्षया विभोरेव दूरान्तिकवर्तित्वव्यपदेशः । यथाऽऽह शौनकः

'पराङ्मुखानां गोविन्दे विषयासक्तचेतसाम् ।
तेषां तत्परमं ब्रह्म दूराद्दूरतरे स्थितम् ॥
तन्मयत्वेन गोविन्दे ये नरा न्यस्तचेतसः ।
विषयत्यागिनस्तेषां विज्ञेयं च तदन्तिके ॥'

इति । केचित् पदार्थाः कस्यचिदन्तर्भवन्ति, न बहिः । केचित् बहिर्भवन्ति, नान्तः । तदुभयव्यावृत्तिमाह

कस्यापि बन्धोरबन्धोर्वा धनं मा गृधः माभिकांक्षः[1]। आह च यमः किङ्करं प्रति 'परमसुहृदि' इत्यारभ्य 'शठमतिरुपयाति योऽर्थतृष्णां पुरुषपशुर्न स वासुदेवभक्तः' इति। इदं च धनाद्यसङ्गाणं परमात्मेतरकृत्स्नविषयवैराग्योपलक्षणम्। स्मर्यते हि—

'परमात्मनि यो रक्तो विरक्तोऽपरमात्मनि' इति ॥ १ ॥

एवं विदुषः फलसङ्गकर्तृत्वादित्यागयुक्तं नित्यनैमित्तिकरूपं विद्याङ्गभूतं कर्म यावज्जीवमनुष्ठेयमित्याह—

मू. कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः।

इति। ब्रह्मविदोऽपि यावद्विद्यापूर्ति जीवनमिष्टं भवतीति ज्ञापनाय सम्प्रयोगः। शतमिति च प्रायिकविषयम्। शतं समा जीवन् अधिकारानुगुणानि कर्माणि कुर्वीतैव। न कदाचिदपि विद्याङ्गं कर्म परित्यजेदित्यर्थः। अस्य वाक्यस्य फलसाधनभूतस्वतन्त्रकर्मविषयत्वे विशेषहेत्व-भावः सूत्रितः, 'नाविशेषादिति'[2]। अर्थान्तरं च प्रकरणाविरुद्धमनन्तरसूत्रोक्तम् 'स्तुतयेऽनुमतिर्वे'ति'[3]। भाष्यम्, "वाशब्दोऽवधारणार्थः। ईशा वास्यमिदं सर्वमिति विद्याप्रकरणाद्विद्यास्तुतये सर्वदा कर्मानुष्ठानानुमतिरियम्। विद्यामाहात्म्यात् सर्वदा कर्म कुर्वन्नपि न लिप्यते कर्मभिरिति हि विद्या स्तुता भवति। वाक्यशेषश्चैतदेव दर्शयति

मू. एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

इति"। त्वयि ब्रह्मविद्याऽधिकारिणि एवमेवानुष्ठेयार्थः। इतो न्यथा नास्तीति व्यतिरेकेणोक्तं दृढीकारार्थम्। ननु ब्रह्मविदोपि कर्मानुष्ठानमात्राद्बन्धस्स्यादित्यत्राह न कर्म लिप्यते नर इति। प्रस्तुते ब्रह्मविदि नरे "अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात्"[5] इति विनियोगपृथक्त्व-न्यायेन[6] कर्म न स्वर्गादिफलहेतुर्भवति। विद्यानुपयुक्तकाम्यानां निषिद्धानां च विरक्तेन विवेकिना न बुद्धिपूर्वोपादानसंभवः। संभावितानामपि केषांचित् 'नाविरतो दुश्चरितात्' इत्यादिबलात् स्वानुगुणा निष्कृतिस्स्यात्। तदधिगमाधिकरणे[7] तु प्रामादिकानामेव अश्लेषः

1. माऽभिकांक्षीरिति युक्तम्। 'मा मा ब्रह्म निराकरोत्' इतिवत् स्मोत्तरत्वाभावेऽपि क्वचित् लङ् भवतीति वा। स्फुटितो वा पाठः।
2. ब्र. सू. 3 4 13.
3. „ „ 3 4 14.
4. ना. ब्रह्मविद्याधिकारिणि।
5. ब्र. सू. 4 1 16.
6. पू. मी. सू. 4 3 5
7. ब्र. सू. 4. 1. 13.

परविधावतामपि स्थापितः । ज्ञानामिदग्माधिकारो विधिनिषेधानधिकारीति पक्षस्तु न वेदवित्संमतः ॥ २ ॥

वक्ष्यमाणविद्यायां शीघ्रं प्रवृत्त्यर्थमुक्तप्रकारब्रह्मवेदनविधुरतया विलेषणायोगाच्चान्यथा-भवद्भिर्ज्ञानानुष्ठानैरात्मघातिनां निरयपातोऽवश्यंभावीत्याह

मू. असुर्या नाम ते लोका अन्धेन तमसा वृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये केचात्महनो जनाः ॥ ३ ॥

इति । असुर्याः 'असुरस्य स्व' मिति यत्[1] । आसुरप्रकृतीनामनुभाव्या इत्यर्थः । नामेति प्रसिद्धौ । ते नरकसंज्ञिता भीषणतमा लोकाः सन्ति । पुनस्तान् विशिनष्टि अन्धेन तमसा वृताः गाढेनान्धकारेण व्याप्ताः । तान् आलोकप्रसङ्गरहितान् । ते स्वात्मघातिनः । प्रेत्य तदातनदेहादुत्क्रम्य । अभिगच्छन्ति कार्त्स्न्येन निरन्तरं प्राप्नुवन्ति । ये के च देवजातीया मनुष्यजातीया वा तथा[2] ब्राह्मणक्षत्रियादयो[3] वा आत्महनः 'असन्नेव स भवति असद्ब्रह्मेति वेद चेत्' इत्याम्नातामसत्कल्पतां स्वात्मानं नयन्तः । देहपातमुखेन[4] पातक-वर्गोपलक्षणमिदम् । जनाः जनिमन्तः संसरन्त इत्यर्थः ॥ ३ ॥

सर्वावासत्वेन प्रस्तुतमीश्वरतत्त्वं विरुद्धवद्भिलप्यमानतेन[5] विचित्रशक्तियोगेन विशदयति

मू. अनेजदेकं मनसो जवीयः

1. पा. 4. 1. 123.

2. अत्र 'तथापि' इति पाठः स्वरसः । तथा इति पाठेऽपि स एवार्थो बोध्यः । उपरि 'ब्राह्मणा वा क्षत्रियाद्यो वा' इत्ययं पाठः श्रेयान् ।

3. सर्वकोशेषु वे. भा पाठः एवमेव । कू भा पाठस्तु— प 'तथापि ब्राह्मणक्षत्रियाद्यो वा' । कू. कोशी श्री 'तथापि ब्राह्मणा वा क्षत्रियाद्यो वा' । ज्ञ था 'येकेच देवा मनुष्या ब्राह्मणक्ष-त्रियाद्यो वा' ।

4. ननु ब्रह्मज्ञानविरहेण अनन्तानन्दे ब्रह्मज्ञानफले निश्रेयसं माभूत् । नरकप्राप्तिस्तु कथमिति चेत् "उक्तप्रकारब्रह्मवेदनविधुरतया विलेषणायोगाच्च अन्यथाभवद्भिर्ज्ञानानुष्ठानैः" इति अवतारिकायामुक्तं मन्त्रारूढं कुर्वन् विशदयति—देहपातमुखेनेति । देहस्य पातः अविवेकमूलेन विहितानुष्ठाननिषिद्धवर्जन-नियमपरित्यागलक्षणदौर्भाग्येण जाते तमोगुणप्राचुर्येऽसुरस्वभावयोग्यत्वम् । एतत्सर्वनिमित्तं नरकपातहेतु-भूतपातकवर्गोपलक्षकं आत्महननदर्शनमित्यर्थः । आत्महनः परमात्मज्ञानरहितत्वेन महापातकस्वरूपेण इत्युक्तं भवति । 'देहपातमुखेन' इति महाराजकीयतालपत्रकोशे पाठः ।

5. विरोधाभासेन विचित्रशक्तियोगस्य दर्शनादेतदनिरिन्दुक्तं भवति ।

'यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः' इति ॥ ५ ॥

एवं सर्वस्य ब्रह्मात्मकत्वमुक्तम् । अथ तद्विदः सांप्रतिकं प्रयोजनमाह—

मू. यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

इति । ब्रह्मविन्माहात्म्यविशेषद्योतनाय तुशब्दः । सर्वाणि भूतानि ब्रह्मादिस्थावरान्तानि । अत्रात्मशब्दः सङ्कोचकाभावात् प्रकरणादर्थस्वभावाच्च सर्वान्तरात्मविषयः । पृथिव्यादिभिर्ध्रियमाणमपि तन्मुखेन परमात्मन्यवस्थितमित्येवकाराभिप्रायः । अनुपश्यति अनुस्मृतं विशदं निध्यायति । सर्वभूतेषु चात्मानमिति व्याप्तिमात्रपरम् । तस्य तैर्धार्यत्वाभावात् । स इति प्रतिनिर्देशोऽध्याहार्यः । ततो न विजुगुप्सते ब्रह्मात्मकत्वेनानुदृष्टेषु सर्वेषु स्वात्मविभूतिन्यायात् कुतश्चिदपि न विजुगुप्सते, क्वचिदपि निन्दां न करोतीत्यर्थः ॥ ६ ॥

पुनरपि सर्वस्य ब्रह्मात्मकत्वं सामानाधिकरण्येन द्रढयन् तथानुदर्शनस्य सद्यः शोकनिवर्तकत्वमाह

मू. यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कश्शोक एकत्वमनुपश्यतः ॥ ७ ॥

इति । यस्मिन् प्रणिधानसमये । विजानतः स्वतन्त्रपरतन्त्रवस्तुभेदं सम्यगुपदिष्टेन मार्गेण शास्त्रेण विविच्य जानतः । आत्मैव सर्वाणि भूतान्यभूत् परमात्मैव सर्वविशिष्टः प्रतीत इत्यर्थः । देवोऽहमित्यादिवत् लोकवेदमर्यादया शरीरात्मभावेन जगद्ब्रह्मसामानाधिकरण्ये सम्भवति वाचोपचारस्वरूपैक्यादिपक्षा बहिष्कार्याः । तत्र तदा । को मोहः स्वतन्त्रात्मभ्रमादिलक्षणो मोहो न सम्भवतीत्यर्थः । कः शोकः परविभूतिभूते सर्वस्मिन्निर्ममत्वसिद्ध्या पुत्रमरणराज्यहरणादावपि न कश्चिच्छोकः स्यादित्यर्थः । यथाहुः—

'अनन्तं बत मे वित्तं यस्य मे नास्ति किञ्चन ।
मिथिलायां प्रदीप्तायां न मे किंचित् प्रदह्यते ॥'

इति । एकत्वमनुपश्यतः सर्वविशिष्टैक्यमनुपश्यतः । न ह्ययमेकशब्दः एकत्वातिरिक्तागोचरः ।

'ईशा वास्यमिदं सर्वं' मितीश्वरव्याप्यत्वेन प्रक्रान्तस्य कस्यचित्केनचिदपि बाधाभावात् । सर्वभेदमिथ्यात्ववेदनावेदनयोः कथंचिदपि तादृशैक्योपदेशादिप्रवृत्त्ययोगाच्च । न चासौ परस्परविरुद्धानां स्वरूपैक्यप्रतिपादकः, सर्वव्याघातोत्पादने स्वपरमतविवेकादिविप्लवप्रसङ्गात् । विशिष्टैकत्वविवक्षा तु सर्वप्रमाणानुगुण्यात् भाव्यते । ततोऽपि वरमत्र प्रकृतसामानाधिकरण्यनिर्वाहानुगुणसम्बन्धविवक्षा । प्रयुज्यते हि सम्बन्धविशेषविवक्षया रामसुग्रीवयोरैक्यमित्यादिष्वैकशब्दः । एतौ च श्लोकौ यद्यपि मुक्तविषयतया नेतुं शक्यौ, तथाऽपि पूर्वानुगुण्यान्मुमुक्षुप्रशंसार्थत्वमुचितम् । ततश्च वैशद्यातिशयविवक्षया शास्त्रजन्यज्ञानेन तन्मूलोपासनात्मकज्ञानेन[1] दर्शनवाचोयुक्तिः । समाधिविशेषफलभूतस्त्वयतनसाक्षात्कार उपायत्वेनाभिहितत्वान्नात्र संशयनीयः । मोक्षोपायोपदेशपरेषु सर्वेषु वाक्येषु दर्शनशब्द उपासनविषय इति शारीरकभाष्ये प्रपञ्चितम् ॥ ७ ॥

पुनरप्येनमीशेशितव्यतत्त्ववेदिनं वेदितव्यविशेषशोधनेन च विशिनष्टि

मू. स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥

इति । सः सर्वभूतान्तरात्मभूतब्रह्मदर्शी पर्यगात् प्राप्नुयात् इत्यर्थः[3] । 'ब्रह्मविदाप्नोति पर'मिति न्यायात् । समाधिलब्धेनानुभवेन प्राप्तवानिति सिद्धानुवादो वा । 'अत्र ब्रह्म समश्नुते' इतिवत् । शुक्रम्, अवदातं स्वप्रकाशरूपम्[4] । अकायम् सर्वशरीरकमपि कर्मशरीररहितम् । अत एव अव्रणमस्नाविरं च । शुद्धम् अनात्मानाज्ञानादिदोषम् । अपापविद्धं अज्ञानादिकार्यकारणभूतपुण्यापुण्यरूपकर्मानालीढमित्यर्थः । 'न सुकृतं न दुष्कृतं' मित्यारभ्य 'सर्वे पाप्मानोऽतो निवर्तन्ते' इति हि निगम्यते । एवमशेषहेयप्रत्यनीकः परमात्मा मुमुक्षोः प्राप्यः प्रापक

उपास्यश्च स्यात्[1] । स इत्युक्तं ब्रह्मविदं सर्वार्थदर्शित्वेन[2] विशिनष्टि—कविः क्रान्तदर्शी[3] । व्यासादिवत् परतत्त्वतद्गुणबोधनानुगुणप्रबन्धनिर्मातेति वाऽर्थः । मनस ईशिता बुद्धिर्मनीषा तद्वान् मनीषी, अभ्यासवैराग्याभ्यां[4] निगृहीतान्तःकरण इत्यर्थः । परितो भवतीति परिभूः; विद्यास्तरवतः सर्वानतिक्रम्य वर्तते । कामक्रोधलोभादीन् दुर्जयानरातीनभिभवतीति वा । स्वयम्भूः अन्यनिरपेक्षसत्ताकः नित्यात्मस्वरूपदर्शीति यावत् । याथातथ्यतोऽर्थान् व्यदधात् परमपुरुषार्थतदुपायतद्विरोधिप्रभृतीन् सर्वान् पदार्थान् यथावद्विविच्य हृदयेन धृतवान् । शाश्वतीभ्यः समाभ्यः यावद्ब्रह्मप्राप्ति सर्वप्रत्यूहशमनार्थमिति भावः । यद्वा प्रथमान्तं च द्वितीयान्तं च पदजातं क्रमात् परावरात्मविषयतया व्याख्येयम् । तदा शुक्रमित्यादिकं सर्वोपाधिविनिर्मुक्तपरिशुद्धजीवपरम् । तमपि च सः परमात्मा पर्यगात् परितो व्याप्य स्थितः । कविरित्यादिकं सुगमम् । याथातथ्यत इत्यादि । अर्थान् कार्यपदार्थान् शाश्वतीभ्यः समाभ्यः यावद्विलयमवस्थातुं याथातथ्यतो व्यदधात् न पुनरैन्द्रजालिकवत् केवलं प्रकाशितवान् ॥ ८ ॥

एवं विचित्रशक्तिपरमात्मविषयां कर्माङ्गिकां विद्यामुपदिश्यानन्तरं केवलकर्मावलम्बिनः केवलविद्यावलम्बिनश्च निन्दन् वर्णाश्रमधर्मानुगृहीतया विद्ययैव निःश्रेयसावाप्तिमाह

मू. अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

इत्यादिना[5] । ये भोगैश्वर्यप्रसक्ताः । अविद्यां कर्मः ज्ञानविदुरकर्ममात्रम् ।

'अविद्या कर्मसंज्ञान्या तृतीया शक्तिरिष्यते'

इति हि स्मर्यते । उपासते एकान्तमनसोऽनुतिष्ठन्तीत्यर्थः । अन्धं अतिगाढम् तमः अज्ञानम् । त्रिवर्गाभिप्रायान्तरीयकं नारकं तमो वा । केवलकर्मनिरतानां दुःखानुवृत्तिमधीयते चाथर्वणिकाः

1. अत्र कृ. भा. "एवंभूतः परमात्मा प्राप्यः प्रापकः उपास्यश्च यस्य तं ब्रह्मविदं विशिनष्टि—"

[अत्र 'उपास्यश्च' इत्यस्य स्थाने "उपायश्च" इति कृ. कोशे.]

एतदनुसारेण "उपास्यश्च यस्य तं स इत्युक्तं ब्रह्मविदं" इति चे. भा. पाठं श्रीरङ्गरामानुजमुनयः अभ्यूहन्ते ।

2. एतदनुरोधेन सर्वार्थदर्शित्वमात्रमस्य ब्रह्मविदिति प्रतीयते । एतदर्थं कृ. भा. पा. उत्तरार्धस्य स्थलान्तरस्थितत्वं भवितुमर्हति । प्रतिविशेषणं सर्वार्थदर्शित्वप्रतीत्युत्पादनप्रयासोऽनिष्टः । श्रीरङ्गरामानुजमुनयस्तु 'सर्वार्थदर्शित्वेन' इति पाठः स्यादिति ।

3. "कविः क्रान्तदर्शनो भवति" इति यास्कः । 12. 13.

4. "अभ्यासवैराग्याभ्यां तन्निरोधः" । यो. सू. 1. 12.

5. भोक्तृत्वेनेत्यर्थः ।

नरस्य शृणोतीतिवद्वा कथंचित् पञ्चम्यर्थे षष्ठी । इति शुश्रुम एवंप्रकार[1]मश्रौष्म । ब्रह्मविद्याया दुरवगाहत्वेन निश्शेषग्रहणाशक्यत्वाभिप्रायोऽत्र लिङुत्तमः[2] ॥ १० ॥

अन्यदिति संग्रहेणोक्तं विवृणोति

मू. विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

इति । यः यथावस्थितोपदेशवान् । विद्यां परमात्मोपासनरूपाम् । अविद्यां तदङ्गभूतकर्मात्मिकां च । एतदुभयं परस्परविरोधप्रसङ्गरहितम् । सह वेद अङ्गाङ्गिनोरनुष्ठेयत्वसाम्यादुभयं सह वेदेत्यविशेषेण वेदनीयतोक्तिः । न पुनर्हेयोपादेययोः ज्ञातव्यत्वसाम्यात् । पूर्वमविद्याया निन्दनात्तद्धेयत्वमिति चेन् तर्हि विद्याया अपि निन्दिततया[3] हेयद्वयसमुच्चयोक्तिप्रसङ्गः । तथा सत्युत्तरवाक्यमपि विघटते

मू. अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

इति । अयमर्थः--अविद्यया[4] विद्याङ्गतया चोदितकर्मणा मृत्युं ज्ञानसङ्कोचरूप[5]मृत्युहेतुं[6] प्राक्तनकर्म । तीर्त्वा निरवशेषमुल्लंघ्य । विद्यया पूर्वोक्तपरमात्मानुदर्शनरूपया । अमृतमश्नुते एतदमृतमभयमेतद्ब्रह्म इत्यादिषु सर्वदोषरहितत्वेन प्रतीतं परमात्मानं प्राप्नोतीत्यर्थः । अत्रामृतशब्दस्य मोक्षपरत्वेऽपि न पुनरुक्तिः ।- मृत्युं तीर्त्वेत्यस्योपायविरोधिनिरसनपरत्वात् । अमृतमश्नुत इति

1. अध्याहारपक्षे 'अन्यद्विद्यया । अन्यदविद्यया' इत्येवंरूपमित्यर्थः । पक्षान्तरे तच्छब्दवाच्यं मोक्षसाधनं कर्मकारकम् । तत् एवंप्रकारं केवलविद्यान्यत्वकेवलाविद्यान्यत्वरूपप्रकारविशिष्टमर्थमिति ।

2. भूतानद्यतनपरोक्षरूपे लिडर्थत्रये आद्ययोर्द्वयोरत्र नास्ति बाधः । तृतीयस्य तु, श्रवणस्य श्रोतृपरोक्षत्वासम्भवेन बाधात्, निश्शेषग्रहणानर्हविषयकत्वं लक्षणीयमिति भावः । 'दिवचाक्षिरे' इत्यत्रापि इदमभिप्रायवर्णनं सङ्गतमिति भाति ।

3. अयं कां. पाठः । अन्यत्र सर्वत्र 'निन्दितायाः' इति । तत्र 'विद्याया अपि निन्दितायाः हेयद्वयसमुच्चयेन तद्विशिष्ट या उक्तिः तत्प्रसङ्गः' इति कथञ्चिदन्वयो वाच्यः ।

4. अयं कु. पाठः । अन्यत्र 'अविद्यया' इति नास्ति ।

5. अयं कां. पाठः । अन्यत्र 'ज्ञानसङ्कोचरूप' इति पृथक्पदत्वेन ।

6. 'ज्ञानसङ्कोचरूपमृत्युहेतुं' इत्यत्र पाठान्तरेण भाव्यमिति भाति । यथाश्रुते अविद्यायाः संसारलङ्घनहेतुत्वप्रतीतेः । "मृत्युं विशेषज्ञानविनिवर्तकभूतं पुण्यपापरूपं प्राक्तनं कर्म तीर्त्वा निरवशेषमुल्लङ्घ्य" इति कू. भा. पाठः ।

श्रीभाष्ये च लघुसिद्धान्ते--"अविद्यया कर्मणा मृत्युं ज्ञानोत्पत्तिविरोधि प्राचीनं कर्म" इति ।

"ज्ञानमिहोपासनात्मकम् । तस्य सङ्कोचः अदृष्टद्वाराधेयातिशयराहित्यम् । तद्रूपस्य मृत्योर्हेतुः । ज्ञानोत्पत्तिविरोधित्वेन कर्मेह ज्ञाननिष्पत्तिहेतुत्वेनोक्तं इत्येवमर्थमेवेति श्रीरङ्गरामानुजमुनयः ।

प्राप्तिविरोधिनिवृत्तिलाभोक्तेः । अत ' अविद्यया मृत्युं प्राप्य स्थित ' इति व्याचक्षाणा निर्बाधं पदवाक्यस्वारस्य[1]मुपबृंहणं च प्रस्मृत्य स्वाविद्यया स्वयमेव मृत्युं प्राप्य स्थिताः ।

एतदेव[2] वाक्यमनुसंहितं वैष्णवे पुराणे

' इयाज सोऽपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः ।
ब्रह्मविद्यामधिष्ठाय तर्तुं मृत्युमविद्यया ॥ '

इति । इह त्वविद्याशब्दः प्रकरणादौचित्याच्च विद्याङ्गकर्मविषय इत्यभाणि भाष्यकारैः ' अत्राविद्याशब्दाभिहितं वर्णाश्रमविहितं कर्म '[3] इति 'मृत्युतरणोपायतया प्रतीताऽविद्या विद्येतरद्विहितं कर्मैव '[3] इति च । विद्यां पर्युदस्यन्नयमविद्याशब्दः क्षत्रियादिविषयाब्राह्मणशब्दादिवदासन्नतदनन्तरवृत्तिरङ्गकर्मविषय इति भावः । एवं

' तपो विद्या च विप्रस्य निःश्रेयसकरावुभौ ।
तपसा कल्मषं हन्ति विद्ययाऽमृतमश्नुते ॥

इत्याद्युपबृंहणान्यपि सुसङ्गतानि भवेयुः ।

ये पुनरिह विद्याकर्माख्यसाधनद्वयसमुच्चयं मृत्युतरणामृतत्वप्राप्तिरूपसाध्यद्वित्वं च वर्णयन्ति, तेषां कर्मज्ञानयोरङ्गाङ्गिभावं विद्ययैव मृत्युतरणं च व्यक्तं प्रतिपादयद्भिः श्रुतिस्मृतिसूत्रगणैर्यथाभाष्यमुत्तरं देयम् । विषम[4]समुच्चयवादेऽपि यथाभागं[5] संनिपत्योपकारकत्वसम्भवे गत्यन्तरगमनिका नीतिविद्भिर्न सम्मन्यते ॥ ११ ॥

तदेवमुपास्यं परमात्मतत्त्वं साङ्गतदुपासनरूपं च परमहितं परमपुरुषार्थपर्यन्तमुपदिश्य अनन्तरं त्रिभिः श्लोकैः प्रतिबन्धनिवृत्तिपरब्रह्मानुभवरूपयोः फलपर्वणोः समुचित्यानुसन्धानं विद्याङ्गत्वेनोपादेयमित्युच्यते । तत्र प्रथममेकैकमात्रानुसंधानं निन्दति

1. तरतिः मुख्या लङ्घनस्य वाचकः । लक्षणया तु ' व्याकरणं तीर्णः ' ' वेदान्तं तरति ' इत्यादौ प्राप्तिः । कृत्स्नाध्ययनप्रतिपत्तये हि तत्र लङ्घनवाची शब्दो गौणतयैव प्रयुज्यते । न च मुख्यार्थसम्भवे लाक्षणिकार्थपरिग्रह उचित इति पदस्वारस्यम् ।
व्याकरणवेदान्तादेरुपादेयवाचिपदसभिव्याहारेण तत्र प्राप्त्यर्थत्वम् । अत्र तु हेयार्थमृत्युपदसमभिव्याहारात् लङ्घनार्थत्वमेवोचितमिति वाक्यस्वारस्यम् । एवं ' उभयं सह ' इत्युभयत्र तादर्थ्ये प्रतीयमाने एकत्रानुवादत्वाभ्युपगमः स्थित इत्यध्याहारश्च दोषः । एतदुभयत्र स्वारस्यं रक्षितं भवति ।
प्रस्मृत्य विस्मृत्य ।
2. किं तदुपबृंहणं यत् प्रस्मृतमित्यत्राह एतदेवेति ।
3. श्रीभाष्ये जि- अ- लघुसिद्धान्ते ।
4. वैषम्यमङ्गाङ्गिभावेन । एकमङ्गम् इतरदङ्गीति ।
5. अयमेव सर्वत्र पाठः । " अहरहरभ्यासाधेयातिशयेत्याद्युक्तरीत्या यथांशं इत्यर्थः " इति श्रीरङ्गरामानुजमुनयः ।

मू. अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

इति । 'एतमितः प्रेत्याभिसम्भवितास्मि' 'धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसम्भवानी'त्यादिषु ब्रह्मप्राप्तिरूपा सम्भूतिरुक्ता । तां पर्युदस्यन्नयमसम्भूतिशब्दः तदासन्नप्रतिबन्धविनाशमभिधत्ते । 'सम्भूतिं च विनाशं च' इत्यपि ह्यनन्तरमुच्यते । न चात्रासम्भूतिशब्देन सम्भूतेरनुत्पत्तिर्विनाशो वा प्रतिपाद्यः, अमृतप्राप्तिहेतुतयोक्तायाः सम्भूतेः प्रागभावस्य प्रध्वंसस्य वा मृत्युतरणहेतुत्वेन वक्तुमयुक्तत्वात् । अत्रापि तरतेः प्राप्तिवचनत्वं पूर्ववत् प्रतिक्षेप्यम् ॥ १२ ॥

मू. अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

इति । अत्र तच्छब्दः समुच्चित्यानुसन्धेयतया वक्ष्यमाणद्वितयं वक्ति ॥ १३ ॥

अत्राप्यन्यदित्युक्तं विवृण्वन् विद्याङ्गमुभयानुसन्धानमाह

मू. सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।

इति । तस्यैव फलप्रदर्शनेनावश्यकर्तव्यतां स्थापयति

मू. विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १४ ॥

इति । अनुसन्धीयमानेन विनाशेन प्रतिबन्धमपोह्य सम्भूत्याऽनुसन्धीयमानया ब्रह्म प्राप्नोति । सम्भूतिविनाशानुसन्धानरूपेऽङ्गे स्तुत्यर्थं यथोचितमङ्गिफलनिर्देशः । यद्वा विनाशेन मृत्युं तीर्त्वेति पूर्वोक्तसरूपशब्दे विरूपार्थपरिहाराय विनाशशब्देन मानदम्भादीनां, हिंसास्तेयादीनां बहिर्मुखेन्द्रियवृत्तीनां च विनाशो विवक्षितः । अतो विरुद्धनिवृत्तिरूपाङ्गसेवनेन समाधिविरोधिपापमपाकृत्य समाधिनिष्पत्तिरूपब्रह्मसम्भूत्या तदेवाश्नुते । अत्र सम्भूतिविनाशशब्दाभ्यां घटोत्पत्त्यादिविवक्षया मृत्युतरणामृतप्राप्तिरूपफलविभागवचनस्यौचित्यलवोऽपि नोपलभ्यते॥१४॥

अथैवं फलपर्यन्तसाङ्गभक्तिविधानि[1] ब्रह्मानुसन्धेया मन्त्रा उपदिश्यन्ते । तेषु च पूषादिशब्दाः सर्ववाच्यं[3] परमात्मानमनुसन्दधतां तत्तद्देवताप्रणाड्या[4] 'साक्षाद्वा'[5] तत्पर्यन्ताः । अत्र

1. कं. 'अनन्तरमेवोच्यते' ।
2. मन्त्रे च. पाठः । अन्यत्र 'गत्यधिगतिरूपम्' इति । अत्र गत्यवगमः स्थितः ।
3. सर्वेशब्दवाच्यम् ।
4. जीवमुख्यप्राणलिङ्गान्नेत्यधिकरणम् । 1 1 32.
5. 'साक्षादप्यविरोधं जैमिनिः' इति सूत्रम् । 1 2 29.

हि यमसूर्यादिशब्दानामेकविषयत्वं स्वरसावगतं तथा सत्येवोपपद्यते । तत्र प्रथमेन मन्त्रेण पूषशब्दविवक्षितं भगवन्तं प्रति प्रस्तुतां समाधिप्रतिबन्धनिवृत्तिं प्रार्थयते

मू. हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

इति । सत्यशब्दोऽत्र जीवपरः । 'सत्यं चानृतं च सत्यमभवत्' 'अथ नामधेयं सत्यस्य सत्यं प्राणा वै सत्यं तेषामेष सत्यम्' इत्यादिषु जीवेऽपि तत्प्रयोगात् । तस्य मुखं अनेकेन्द्रियावष्टम्भतया मुखवदवस्थितं मनः हिरण्मयेन पात्रेणापिहितम् रागात्मकतया हिरण्मयसदृशेन रजोमयेन पात्रेण परमात्मविषयवृत्तिप्रतिरोधकेन छादितम् । हृदि निहिते परमात्मविषये निरुद्धवृत्तिकमित्यर्थः । रजःकथनं तमसोऽप्युपलक्षणम् । हिरण्मयशब्देन कर्माधीनभोग्यवर्गप्रदर्शनम् । तत् जीवस्य मुखस्थानीयं मनः । पूषन् आश्रितपोषणस्वभाव । अपावृणु निरस्तपिधानं कुरु । कस्य हेतोः । सत्यधर्माय दृष्टये सत्यस्य जीवस्य धर्मभूताय पूर्वोक्तब्रह्मानुभवदर्शनायेत्यर्थः[1] ॥ १५ ॥

पुनरपि तया दृष्ट्या द्रष्टव्यं विशिंषन् दृष्ट्या गुणमभ्यर्थयते

मू. पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषस्सोऽहमस्मि ॥ १६ ॥

इति । एकर्षे अद्वितीयातीन्द्रियद्रष्टः । यम सर्वान्तर्यामिन् । सूर्य स्वभक्तबुद्धीनां सुष्ठु प्रेरक । प्राजापत्य प्रजापतिप्रसूतस्य सर्वस्यान्तर्यामिन् । अविवक्षितप्रत्ययार्थो वा प्राजापत्यशब्दः । प्रजानां पत इत्यर्थः । व्यूह रश्मीन् समूह तेजः स्वस्वरूपप्रकाशानौपयिकान्[2] स्वोग्ररश्मीन् व्यपोह प्रभात्मकं च तेजः समूहीकुरु । यत् आदित्यवर्णमित्यादिप्रसिद्धम् सर्वेभ्यः कल्याणेभ्योऽतिशयितकल्याणं शुभाश्रयभूतं ते दिव्यं रूपं तत् पश्यामि । अत्र वर्तमानव्यपदेशः उत्तरवाक्यवत् तात्कालिकानुसन्धानानुवादः । प्रार्थनाप्रकरणानुरोधे तु व्यत्ययेन पश्येयमिति लिङर्थो "ग्राह्य इत्यपुनरुक्तिस्तदासाधारण्यज्ञापनार्थम् । सदा पश्यामीति वा निरुपाधिक-

1. 'एकत्वमनुपश्यतः' इत्यत्रोक्तब्रह्मानुभवरूपदर्शनाय ।
2. अयं ता. पाठः । अन्यत्र 'प्रकाशानौपयिकान्' । अत्रानन्वयःस्फुटः । कू. भा. "भवदीय-दिव्यरूपदर्शनानुपयुक्तान् स्वोग्ररश्मीन् व्यूह व्यपोह विगमयेत्यर्थः ।"

दोषत्वानुगुणोक्तिः"[1] । अथान्तरात्मनोऽहंग्रहेणानुसन्धानमाह 'योऽसावसौ पुरुषः सोऽहमस्मि' इति । वीप्साऽत्यादरद्योतनार्था । यद्वा -

'योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तस्सनातनः ।
सर्वभूतमयोऽचिन्त्यस्स एष स्वयमुद्बभौ ॥'

इत्यादिवाक्यच्छायया यत्तच्छब्दाभ्यामदःशब्दो विभज्यान्वेतव्यौ । सर्वातीन्द्रियप्रमाणसिद्धत्वद्योतनार्थौ वा । पुरुषः पूर्णत्वपूर्वसत्त्वादिगुणकः[2] आदित्यवर्णविग्रहविशिष्टस्सर्ववेदपठितानन्यपरपुरुषसूक्तादिप्रसिद्धो महापुरुषः । सोऽहमस्मि अहंशब्दोऽत्र जीवद्वारा तदन्तरात्मपर्यन्तः । अत एवास्मीत्यपि प्रत्यग्रूपत्वविशिष्टे परमात्मनि विश्राम्यति । 'अस्मद्युत्तमः' इत्येतावदेव ह्यनुशिष्टम् । न पुनरस्मच्छब्दस्य प्रत्यगात्मद्वारा परमात्मपर्यन्ततायामुत्तमनिवृत्तिः । एवं तत्त्वमसीत्यादिष्वसिशब्दो निर्बाधः । तत्रापि 'युष्मद्युपपदे समानाधिकरणे स्थानिन्यपि मध्यमः' इत्येतावदेव हि स्मर्यते । न तु युष्मच्छब्दस्य स्वाभिमुखचेतनद्वारा तदन्तर्यामिपर्यन्तत्वे मध्यमनिवृत्तिः । लोके तु अहं त्वमस्मि, त्वमहमसीत्याद्युपचारेषूद्देश्यानुसारेण मध्यमोत्तमयोर्व्यवस्था । तद्वदत्रापि व्यवस्थोपपद्यते । उद्देश्यविधेययोरेवात्र युष्मदस्मच्छब्दयो-

1. अयं चिह्नितो भागः बी. दर्जे सर्वत्र एवं पठ्यते । अनन्वयः स्फुटः ।

"प्रायः । सदा पश्यामीति वा निरुपाधिकदोषत्वानुगुणोक्तिः । त इति पुनरुक्तिस्तत्साधारण्यज्ञापनार्थम् "

इति पाठो भवितुमर्हतीति भाति ।

बी. पुनः "प्रायः । 'त' इत्यस्य पुनरुक्तिः तत्साधारण्यज्ञापनार्थम् । तदर्थं सदा पश्यामीति वा निरुपाधिकदोषत्वानुगुणोक्तिः" इति पाठं निर्दिशति । पुनः शोधनिकायाम्—

"अथवा 'तत्र वर्तमानव्यपदेशः उत्तरवाक्यवत् तात्कालिकानुवादः । सदा पश्यामीति वा निरुपाधिकदोषत्वानुगुणोक्तिः । प्रार्थनाप्रकरणानुरोधे तु व्यत्ययेन पश्येयमिति लिङर्थो भाव्यः । तं इत्यस्य पुनरुक्तिस्तत्साधारण्यज्ञापनार्था' इति पाठोऽस्तु ।"

इत्याह ।

'तदर्थं' इति तात्विकेन पाठेन भवितव्यम् । मध्यमदोषानुवृत्त्या अन्ते 'सदा' इति पठितः स्यात् । तस्मात् 'सदा' इत्यस्य स्थाने 'तदर्थं' इति पठित्वा दर्शनमपि तदर्थमित्यर्थो भाव्य इति श्रीरङ्गरामानुजमुनयः ।

2. तत्त्वचन्द्रिका. 8 92—'पुरुषशब्दस्य परमात्मनि पुरिशयत्वपूर्णत्वपुरुगुरुदानादिभिर्निमित्तैः...'

भगवद्गीताभाष्यम् 8 22—'पुरुषः पुरिशयनात् पूर्णत्वाद्वा' ।
निरुक्तम्—'पुरुषं पुरिशय इत्याचक्षीरन्' । 1. 13.
'पुरुषः पुरिषादः पुरिशयः । पूरयतेर्वा ।' II. 3.
महाभारतम्—'पुरु बहु ददातीति' इत्यादि ।

रूपपदत्वेन सूत्रपदाभिप्रेतत्वात् । भाष्ये तु तत्त्वमसिनिरूपणावसरे 'नात्र किञ्चिदुद्दिश्य किमपि विधीयत' इत्युक्तिरप्राप्तांशनिषेधाभिप्राया व्यक्ता, उपसंहारत्वोपपादनात् ।

ये पुनस्तत्त्वमसि, सोऽहमस्मीत्यादिषु कार्यकारणोपाध्याकारविधूननेन निर्विशेषस्वरूपैक्यं वाक्यवेद्यमाहुः, तेषामसिवदस्मिरपि खण्डकः । श्रोतर्यनुसन्धातरि च युष्मदस्मदी हि परित्यक्ते । न ह्यसिना कश्चित्प्रतिबोधनीयः न च कश्चिदस्मिना विशिष्यानुसन्धेयः । विधूननीयोपाधिविषयव्युत्पत्तिमच्छब्दसन्निधिमात्रोपजीवनेन क्वचिन्मध्यमोत्तमसम्पत्तिरिति चेत् —ततो वरमपरित्यक्तप्रवृत्तिनिमित्तमस्माकं निर्वहणमनुसर्तुम् । सन्मात्रस्यांशिनोऽशद्वयविशिष्टताप्रतिपादनं वदतामपि, [1]सन्मात्रविवक्षायामत्र वाक्ये त्वमहम्भावायोगात्, त्वंताऽहन्ताविशिष्टं सदिति विशिष्टविवक्षायामपि प्रथमपुरुषोपनिपातप्रसङ्गात्, द्वयोश्च युष्मदस्मदर्थयोर्मृत्पिण्डांशे मणिक इव घटशरावाकारयोः सदंशभूतेश्वराकारेऽपि समन्वयायोगात्, त्वमहमर्थयोः सत्ताद्याकारस्य नित्यप्रतिपन्नतया विशेषतोऽनिर्देश्यत्वादननुसन्धेयत्वाच्च न कथंचिदपि तत्त्वमसि सोहऽमस्मीत्यादेर्निर्वाहः शक्यः । दृष्टिविधिस्तु मोक्षार्थविद्यासु वेदान्द[2]वादिना नाङ्गीक्रियते । यद्यप्यत्र 'त्वं राजाऽसि, अहं राजाऽस्मि' इत्यादिवत् तादधीन्याद्युपचारविवक्षया मध्यमोत्तमयोः सामञ्जस्यम् । तथाऽपि लोकवेदयोः चेतनपर्यन्तदेवमनुष्यादिव्यवहारन्यायेन जातिगुणशब्दगतिलाभात्तदुपेक्षा । नन्वेवं पुरुषाख्यस्येतरात्मसामानाधिकरण्यक्लेशं परित्यज्य 'योसावसौ पुरुषः सोऽहमस्मी' ति परिशुद्धस्वरूपमात्रानुसन्धानपरमिदं वाक्यमस्तु । मैवम् । तत्त्वमसि, त्वं वा अहमस्मि इत्यादिषु तदनुपपत्तेरत्रापि तत्समानन्यायतया तथैवाऽनुसन्धानस्यौचित्यात् । ब्रह्मात्मकोऽहमस्मि इति परविद्याङ्गभूतस्वात्मानुसन्धानपरत्वेऽपि तच्छब्देन तादधीन्यादिकं लक्षणीयं स्यात् ॥ १६ ॥

अनन्तरं तु परिशुद्धात्मस्वरूपमुच्यते

मू. वायुरनिलममृतम्

इति । विद्याकर्मानुसारेण तत्र तत्र गन्तृत्वाद्वायुः । [3]निलयनरहितत्वात् क्वचिदपि व्यवस्थितत्वाभावाच्चानिलम् । अमृतं म्रियमाणेऽपि देहसन्ताने स्वयममृतम् । इदं विजरत्वादीनामप्यु-

1. युष्मदस्मद्भ्यां सन्मात्रस्य वा विवक्षा, त्वन्ताऽहन्ताविशिष्टस्य सतो वा, तद्विशिष्टस्य सदंशभूतस्येश्वरस्य वा, त्वमहमर्थयोरेव वा इति चतुर्धा विकल्पमभिप्रेत्य क्रमेण दूषयति सन्मात्रविवक्षायामित्यादिना ।

2. वी॰ 'वेदान्तवेदिना' ।

3. प्राकृतकार्यवर्गवत् स्वरूपतो विलयापरपर्यायनिलयनराहित्यात् देवादिशरीराणामौपाधिकत्वेन तत्र क्वापि नियमेनावस्थानाभावाच्च' इत्यर्थः । निलीयत इति हि लोके अदर्शनमुच्यते । अदर्शनमेव च नाशो विलय इति ।

अचेतनवदाधाररहितत्वं निलयनराहित्यमिति श्रीरङ्गरामानुजमुनयः ।

पलक्षणम् । परिशुद्धजीवविषये प्रजापतिवाक्ये 'विजरो विमृत्युर्विशोक' इत्यादिसहपाठात् । अत्र 'वायुश्चान्तरिक्षं चैतदमृत'मित्यादिपरामर्शाद्वाय्वादिशब्दानां भूतद्वितीयविषयत्वं न शङ्कनीयम् । पूर्वापराभ्यामसङ्गतेः । यद्यप्यमीषां परमात्मविषयत्वं विशिष्टवृत्त्या योगतो वा युज्यते, तथाऽपि वरमिह नश्वरस्य देहस्यानन्तरं वचनात्तद्व्यावृत्तप्रत्यगात्मपरत्वम् । प्राणविषयत्वेऽप्यत्र मन्दं प्रयोजनम् । श्वेताश्वतरीयाश्च 'भोग्यभोक्तृनियन्तॄणां विवेचने भोक्तृशब्दविवक्षितप्रत्यगात्मानममृतशब्देनामनन्ति

'क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः'

इति ।

'क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याऽविद्ये ईशते यस्तु सोऽन्यः'

इति च ।

एवं प्रत्यगात्मस्वरूपस्य 'न जायते म्रियते वा विपश्चित्' इत्यादिप्रसिद्धममृतत्वमभिधाय क्षेत्रज्ञशरीरस्य मृतत्वमवश्यम्भावीत्याह

मू. अथेदं भस्मान्तं शरीरम् ।

इति । प्रकृतादर्थादर्थान्तरविवक्षयाऽत्राथशब्दः । आत्मोत्क्रमणानन्तर्यार्थो वा । कर्मवश्यकात्स्र्यपरो वा । तथा च स्मर्यते

'गङ्गायां सिकता धारा यथा वर्षति वासवे ।
शक्या गणयितुं लोके न व्यतीताः पितामहाः' ।

इति । 'ब्रह्मादिषु प्रलीनेषु' इत्यादि च । इदमिति विशेषणमीश्वरशरीरत्वेन नित्यत्वेन च प्रमाणसिद्धानां व्यवच्छेदार्थम् । भस्मान्तमिति संस्कारमात्रव्यञ्जकम् । कीटान्तत्वादेरन्यत्र प्रसिद्धस्योपलक्षणं वा । शरीरशब्दे व्युत्पत्तिनिमित्तानुसारे विशरणस्वभावत्वं गम्यते ।

एवं 'भोक्ता भोग्यं प्रेरितारं च मत्वे'ति क्रमेण चिदचिद्विवेकमुक्त्वा प्रेरितारं प्रकृतं महापुरुषं प्रणवेनोपादिशते

मू. ओम्

इति । यथाऽऽम्नान्त्याथर्वणाः 'यः पुनरेतं त्रिमात्रेण ओमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत' इति । उक्तं च योगानुशासने 'क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः । स पूर्वेषामपि गुरुः कालेनानवच्छेदात् । तस्य वाचकः प्रणव' इति । आह च सर्वज्ञः

1. ग्रं. 'भोक्तृभोग्य...'

2. 'त्रिमात्रेणाक्षरेण' [illegible] ...' । ग्रं. व्याख्यानम् ।

'ओमित्येवं सदा विप्राः पठध्वं ध्यात केशवम्'

इति । स्वयं चागायत्

'ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन्'

इति । एवं सर्वत्र द्रष्टव्यम् ।

अथ क्रतुरूपिणं भगवन्तं ज्ञानयज्ञगोचरमभिमुखीकुर्वंस्तदनुग्रहं याचते

मू. क्रतो स्मर कृतं स्मर

इति । क्रतो क्रत्वात्मक । यथाऽऽह 'अहं क्रतुरहं यज्ञः' इति । 'यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतःप्रेत्य भवति' 'स क्रतुं कुर्वीत' 'एवंक्रतुर्हि' इत्यादिष्विवात्रापि प्रकरणादेव क्रतुशब्द उपासनपरो वा । तद्गोचरे तु भगवति तच्छब्द उपचारात् । स्मर सानुग्रहया बुद्ध्या विषयीकुरु । 'स्नेहपूर्णेन मनसा यत्नः स्मरसि केशवे' तिवत् । उक्तं च भगवता 'स्थिते मनसी'त्यारभ्य,

'ततस्तं म्रियमाणं तु काष्ठपाषाणसन्निभम् ।
अहं स्मरामि मद्भक्तं नयामि परमां गतिम्' ॥

इति । सर्वदा सर्वं साक्षात्कुर्वतः स्मर्तृत्ववचनमिह पूर्वकृतप्रत्यवेक्षणाभिप्रायम् । कृतं स्मरेत्यत्रापि तथैव विवक्षा । मत्कृतं यत्किञ्चिदनुकूलमनुसन्धाय कृतज्ञस्त्वं मां रक्षेति भावः । एतावदन्तं[1] त्वत्कृतमानुकूल्यं प्रतिसन्धाय त्वमेव शेषपूरणं कुर्विति वा । स्मरन्ति हि 'जायमानं हि पुरुषम्' इत्यादि । स्वयमप्याह 'तेषां सततयुक्तानां' इत्यादि ।

मू. क्रतो स्मर कृतं स्मर ॥ १७ ॥

इत्यावृत्तिरुक्तार्थे त्वरातिशयात् ॥ १७ ॥

पुनरप्यग्निशब्दवाच्यं भगवन्तं स्वापेक्षितं प्रार्थयेत्याह ।

मू. अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ १८ ॥

अग्ने अग्निशरीरक । 'यस्याग्निः शरीर' मित्यन्तर्यामिब्राह्मणम् । 'साक्षादप्यविरोधं जैमिनि' रिति न्यायादग्रनयनादिगुणयुक्तेति वा । नय प्रवर्तयेत्यर्थः । सुपथा शोभनेन

1. यद्यपि 'एतावन्तम्' इति कृ. ता. पाठः तथाऽपि तस्य लिङ्गभेददुष्टत्वात् मू. भा. अनुरोधेन अन्यत्र निवेशितोऽयमेव पाठ आदरणीयः । 'एतावत्पर्यन्तं' 'एतावत्' 'एतदन्तं' 'एतावन्तं कालं' इत्यपि पाठोत्प्रेक्षा भवति ।

मन्त्रेण प्रसक्तुमर्हतीत्युक्तिशब्दाभिप्रायः । एवं परतत्त्वतद्विभूतियोगतदुपासनतद्विशेषान् संगृह्य संहितेयं समपूर्यत[1] ॥ १८ ॥

व्यक्ताव्यक्ते वाजिनां संहितान्ते
व्याख्यामित्थं वाजिवक्त्रप्रसादात् ।
वैश्वामित्रो विश्वमित्रं व्यतानीद्
विद्वच्छात्रप्रीतये वेङ्कटेशः ॥

[2]अभेदं मोक्तॄणामथ च भविनामेव परतां
तथा भेदाभेदं जिनसुगतनीतिं च जगति ।
असम्भाव्यां मुक्तिं भवभयमलीकं च पठता-
मसावीशेत्यादिर्न कथमनुवाकः प्रतिभटः ॥

इति कवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य
श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्यस्य
कृतिषु
ईशावास्योपनिषद्भाष्यम् ।

कवितार्किकसिंहाय कल्याणगुणशालिने ।
श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥



1. परतत्त्वतद्विभूतिसङ्ग्रहः प्रथमतोऽष्टमन्त्रात्मके आदिमप्रकरणे । पश्चात् तदुपासनस्य तत्फल-तदङ्गरूपतद्विशेषस्य च सङ्ग्रहः विद्याविद्याविषयसम्भूत्यसम्भूतिविषयात्रिकद्वयात्मके अनन्तरप्रकरणे । पुनरपि तदङ्गरूपतद्विशेषसङ्ग्रहः अनुसन्धेयमन्त्रचतुष्टयात्मके चरमप्रकरणे । संहितेयं चरमाध्यायरूपा । यद्वा चत्वारिंशेन अनेन चरमेणाध्यायेन संगृह्य इयं वाजिसंहिता समपूर्यतेति ।

2. तत्त्वहितपुरुषार्थानामुक्तविधानां अत्र निरूपणात् अन्यादृशान् तान् वदतां सर्वेषां इयमुपनिषत् प्रतिकूलेत्याह—अभेदमिति । भेदाभेदमित्यन्तेन चिद्विषय ईश्वरविषयश्च विपर्यय उक्तः । जिनसुगत-नीतिमिति अचिद्विषयोऽपि । वाक्यार्थानां मिथ्यात्वविरुद्धधर्मयोगादिर्हि तन्नीतिः । तृतीयपादेन पुरुषार्थ-विषयो विपर्ययः कण्ठतः हितविषयोऽर्थतश्च प्रतिपादितः ।

4

ĪŚAVĀSYOPANIṢAD-BHĀṢYA

(TRANSLATION)

(Benedictory verses)

1. We meditate on Vāsudeva possessed of a multitude of pure and excellent qualities, by whom are being dwelt-in all this conscient and unconscient.[1]

2. The Transcendent Puruṣa, the Lord of all, of innate greatness, the Inner Self of all beings, Himself (eternally) transcending all faults, the One object of all sciences (*vidyās*), the Presiding One of all actions, the Extinguisher of sin, Enjoyable by the freed, the Ready Means, shines at the end of the Saṃhitā of the Vājins.[2]

3. (The Vedic passage) which is recited with 'All this is fit to be indwelt by the Lord' in the beginning is the instruction in the knowledge of Brahman given by the Guru to his disciple.

4. All (actions) prescribed in the Saṃhitā could be (utilized) on account of separate injunction, for knowledge: for pointing this out clearly is the addition of this (*anuvāka*) at the end of that (*saṃhitā*).

THE BHĀṢYA.

There (in the Upaniṣad) at the outset, for the sake of removing the illusion of independence and others (of the individual) who is in the possession of material body, the teacher (keeping in mind this fact) declares the Nature, Existence, and Activity of all things to be under the control of the Lord.

1. Verse 1 Anuṣṭub. Śloka metre.
   ,, 2 Mandākrāntā
   ,, 3 Śloka metre.
   ,, 4 Śloka metre.

2. The adjectives used by Śrī Venkaṭanātha in respect of the Puruṣa mentioned in verse 16 have reference to mantras specified below respectively.
   i. Sarveśānaḥ verse 1.
   ii.
   iii.
   iv.
   v.
   vi.
   vii.
   viii. Muktopabhogyaḥ. verse [illegible] 4th quarter.
   ix. Kopi and siddhopāyaḥ. verse 15 and 16.

ĪŚĀ VĀSYAM IDAM SARVAM
YATKIÑCA JAGATYĀM JAGAT
TENA TYAKTENA BHUÑJĪTHĀ
MĀ GṚDHAḤ KASYASVID DHANAM. 1

WHATSOEVER CHANGEABLE IS IN THIS WORLD, ALL THIS IS FIT TO BE INDWELT BY THE LORD. WITH THAT (WORLD) RENOUNCED ENJOY. COVET NOT ANYONE'S WEALTH.

Idam: this, (that is) determined by the respective sources of knowledge as other than Īśvara, of the form of intelligents and unintelligent.

Īśā: By the Lord. By the all-controlling Puruṣottama[1] well-known as entirely different from the soul, in (the passages) "The knower and the ignorant, the two unborn, the Lord and the non-lord" (*Śvet. Up.* I, 9) and others.

vāsyam: Fit to be pervaded is the meaning. Or such as could be made by Himself to dwell in Himself, who is the support of all.[2] Thus the Smṛti says "He everywhere (dwells), and in Him everything dwells, Because of that is He called (*paripaṭhyate*) by the learned, Vāsudeva." (*Viṣ. P.* I. *ii*, 12.)

jagatyām: (is) the significator for other worlds also.

jagat: The group of things of the form of the enjoyed (*bhogya*) and enjoyers (souls), which changes into another state in nature and quality (respectively).[3]

yat-kiñca: This qualification 'whatsoever' is used in order to affirm that there is nothing whatsoever which has not Him as its Self. (This is) elucidated (thus): "(They) say that the sense-organs, sensorium, buddhi, *sattva*, brilliance, strength, courage, body and soul have Vāsudeva as their self."[4]

But (the objector says), according to the rule "*Rūḍhi* (conventional meaning) overrules the *Yoga* (etymological meaning)", Īśa herein mentioned may be Rudra, and further because there is no additional word (*upapada*) such as 'All' (which addition if it were

present will affect the rūḍhi and it may then designate Viṣṇu well-known as Sarveśvara.)

Not so (we reply). Since, as in the case of the words Ākāśa, Prāṇa and others used in the sense of the (original) cause (where the *rūḍhi* is annulled), so also here the *rūḍhi* is annulled[1]; and since the quality of pervading all as well as being the support of all cannot belong to Rūdra who is accepted (*i*) as not being the cause of all things and (*ii*) as being bound by Karma on the strength of the passages such as "One only Nārāyaṇa was existent, neither Brahmā nor Īśāna" (*Mahopaniṣad* I.) "I am still not free from sin, grant me names" (*Śatapatha Brāhmaṇa*), this word Īśa must be accepted etymologically (*yaugika*) as referring to the Lord of all, of unlimited Lordship, Who is well-known as possessing[2] those qualities (of all-supportingness and all-indwellingness and others).

Though on account of there being no mention (here of Īśa) as already well-known (as the primal cause), there is a difference in this case from that of Ākāśa and other passages, yet because of its use in a quite contrary sense itself there is justification for the rejection of its conventional (*rūḍhi*) sense according to the *Aindri* principle.[2]

Nor is there here the principle of contextual allness[3] (*sarvatvam ādhikārikam*), no such limitation being seen.

(If it be said that instead of one perpetual All lord, we may have one Īśvara-stream, one All-lord in one cosmic age and another in another age and so on, or else we may have several Īśvaras, rulers, at the same time and at all times eternally, but who divide their absolute lordship between themselves by limiting their power to specific regions, we reply):

But the theories of Īśvara-stream and multiple Īśvaras are rejected by a number of (scriptural) sources of right knowledge, which establish the Lord existing at all the three times (past, present and future) and destining all processes.

It is therefore right that this passage refers to Nārāyaṇa alone who has lordship independent (of others) as the Lord who dwells

in all (or rather in whom all can dwell) proclaimed in the passages "Him the protector of the world, the Lord of Self" (*Tait. Nāra.* XI 25) and others; Who is to be redeclared later on as '*Yosāvasau Puruṣa*' (*Īśā.* 16); Who is determined as the parent of Brahmā and Rudra by passages inexplicable otherwise (*i.e.*, which cannot apply to any other god); Who is most famous as the all-indwelling propeller in (the passages); "This is the indwelling self of all beings, faultless, dweller in the highest sky, (*divya*), the shining one (*deva*), the One Nārāyaṇa" (*Sub. Up.* VII.) and others; and Who in the passages "He is Brahmā" and "He is Śiva" (*Tait. Nāra*, XI. 26) is mentioned as the substance (*viśeṣya*) of Brahmā, Śiva, Indra and others who are his attributes (*vibhūtis*), as in the case of the world in the passage "This (world) is all Puruṣa Himself." This is enough (of refutation) of the objections of that person who does not know the pada-teaching, the pada (Īśā) in which there is no place at all for the conventional meaning (*anyarūḍhi*), and which is not a compound word.

In this manner having taught the seeker after liberation, the knowledge of (his) dependence on the Lord, he (the teacher) counsels living that has renunciation as its ornament:

TENA TYAKTENA BHUÑJITHĀḤ. WITH THAT (WORLD) RENOUNCED ENJOY.

tena: with that world which is mistaken as enjoyable;

tyaktena: renounced; because of the perception of its (world's) being exceedingly full of faults, being one with that (world) renounced; i.e., (being one that has renounced the world).

bhuñjithāḥ: enjoy; 'enjoy that group of unprohibited enjoyable (things) which is helpful in supporting the body, which is useful to Yoga' (this) is the import got (*siddhyati*) from the nature of the instruction and from the context (*arthaprakaraṇābhyām*).

Or else it might be construed thus: Enjoy that which has been mentioned as the One in which all dwell, the supremely enjoyable (*niratiśaya-bhogya*) (Brahman), through the means going to be taught (in the succeeding verses).

kasyasvid dhanam: anyone's wealth, wealth belonging to a relative or non-relative.

Mā gṛdhaḥ: do not covet. And Yama says to his servant beginning with (the verse) "In the supreme friend..." "That crooked mind, who is covetuous of wealth, that human animal, is not Vāsudeva's devotee."[1]

1. Untraced.

This renunciation of desire for wealth is to be taken to stand for renunciation of all things other than the supreme Self. Thus does the Smṛti say "(He) who has attachment to the supreme Self and detachment from the non-supreme Self"[1]

II. (Now the teacher) says that he, who has learnt as taught in the previous verse *(evam viduṣaḥ)*, has to perform the routine and occasional (obligatory prescribed) work,[2] characterised by renunciation of attachment to fruits and agency and others, through out (this) life :

KURVANNEVEHA KARMĀNI
JIJĪVIṢET ŚATAM SAMĀH
EVAM TVAYI NĀNYATHETO STI
NA KARMA LIPYATE NARE 2

THUS (ONE) SHOULD DESIRE TO LIVE A HUNDRED YEARS JUST PERFORMING WORKS. THUS FOR THEE (IT) IS NOT OTHERWISE THAN THIS. WORKS DO NOT GET SMEARED OVER MAN.

jijīviṣet : To show that even for the knower of Brahman living till the completion of this knowledge is desirable the desiderative suffix is used (here).

śatam samāḥ : hundred years : has reference to generality *(prāyika-viṣayam)*. 'Living a hundred years one should indeed perform works that accord with one's fitness. At no time should there be giving up of works subservient to knowledge' is the meaning. That there is no special reason to say that this passage refers to independent actions which are the means of obtaining fruits, it is said in the *Vedānta Sūtra* "No, since there is no speciality" (III. iv. 13). Another meaning not contrary to the context *(prakaraṇa)* is also mentioned in the next sūtra : "For the sake of praise only (there is) permission" (III. iv. 14). The *Bhāṣya* (of Rāmānuja) (runs thus) "The word *vā* (is used) for indicating delimitation *(eva)* Since the context (is) that of knowledge (of Brahman) taught in 'All this (is) fit to be indwelt by the Lord...' for the sake of praising (knowledge), this is the permission for performing works always. Because of the power *(māhātmya)* of knowledge, even though one is performing works always, one is not stained by them : in this manner knowledge is praised. And the rest of the passage, "Thus for thee; it is not otherwise than this : works do not get smeared over man" shows this alone."

tvayi : for thee, who are fit for Brahma-vidyā.

evam : Thus alone is the thing (that is) to be practised :

1. Untraced quotation.
2. *Nityanaimittika* duties according to one's varṇa and āśrama.

Ito anyathā nāsti: (It) is not otherwise than this: this is said negatively for the sake of confirming (the previous positive statement regarding doing works which are imperative through out life).

Now (if it be asked) will there not accrue bondage to the knower of Brahman, since there is the performing of works, (the teacher) says: Works do not get smeared over man. In the case of the man, the Brahman-knower, under reference, according to the "principle of separate injunction" (as taught in the sūtra) "But Agnihotra and others (are to be performed) for that purpose (of knowledge) alone, since that is (so) seen (in the Upaniṣads)" (IV. i. 16), actions do not become the causes of results such as *svarga* and others. There is no possibility of a discriminating desireless man wittingly undertaking to do works as means to pleasures which are not useful for knowledge and to do forbidden works. For (such of) those that may arise there will be the expiation (niṣkṛti) according to his fitness, on the strength of the text: "If one is not free from bad conduct... (one will not attain Brahman)" (*Kaṭha-Up.* II. 24).

(If it be said that as taught in the *Tadadhigamādhikaraṇa* V. S. IV. i. 13, Brahma-Vidyā is so powerful as to prevent any works from staining man, and therefore no expiation is needed, we reply) But what is established in the case of those who practise Brahma-vidyā is that the only sins which do not stain them are those which are performed inattentively (*pramādikānām*).

That he whose fitness (*adhikāra*) has been burnt by the fire of knowledge is not subject to the injunctions. mandatory and prohibitive, is a view that is not acceptable to the knowers of the Veda.

III. For the sake of making one quickly take to the knowledge (hereinafter) to be imparted, he (the teacher) now says that falling into Naraka most assuredly happens to those who commit self-murder, because their knowledge and actions become other than what they ought to be, due to their lacking the knowledge of the said nature and because of having desires for wealth.

ASURYĀ NĀMA TE LOKĀ
ANDHENA TAMASĀVṚTĀH
TĀNS TE PRETYĀBHIGACCHANTI
YE KECĀTMAHANO JANĀH 3

(There are) THOSE WORLDS KNOWN AS ASURYA PERMEATED BY BLINDING DARKNESS WHITHERTO THE SOUL-SLAYERS, WHOEVER THEY ARE, RESORT ON DEPARTING (FROM THEIR BODIES).

Asuryāḥ: (the suffix) *yat* (is used) in the sense of 'Those which

manaso javīyah : Having a speed greater than even the speediest mind.

If it be said that unmovingness and such speediness cannot co-exist, (we reply) Not so, because, by recourse to intention (*tātparya*) they can easily co-exist. Since all are always pervaded by Him there is unmovingness, and since He exists beyond the range of the mind's perception at all times, He is stated to be faster than the mind as it were.[1] In the following passages also, (it) has to be construed thus.

Na enad devā āpnuvan pūrvam arṣat : This (which has) already obtained (all), all the gods have not yet attained.

devāḥ : gods, Hiraṇyagarbha (Brahmā) and others.

na āpnuvan : Have not all this time attained. The embodied souls (*kṣetrajñas*) whose consciousness is obstructed by karma prior to their gaining that knowledge, do not attain it by their own intelligence, though it is infinite and therefore eternally omnipervasive. Therefore there is no contradiction here.

Thus is it said in the *Chāndogya Upaniṣad* (VIII. iii. 2).

"So just as those who do not know the spot might go over a hid treasure of gold again and again, but not find it, even so, all creatures here go day by day to that Brahman-world (*Brahma-loka*) (in deep sleep) but do not find it, for truly they are carried astray by what is false."[2]

Tad dhāvato 'nyān atyeti tiṣṭhat : As stated in the passages "He who is in the earth"..."(He) who is in the self" (*Brh. Up.* V. vii. 7ff), in this manner even whilst remaining in everything It overtakes the running Garuḍa and others. "However far and far they may run It is beyond that" is the meaning.

Thus it has been said

"Even flying like Garuḍa for 1,000,000 years, one, though having the speed of the mind, even then cannot reach the limit of the Cause."[3]

The overtaking of those who run by those who are at any one place is not possible : This is (a case of) wonder.

1. 'To move' means to reach a space in which it was not before. But for a thing which is all-pervasive there cannot be a space in which it was not before. Therefore it is motionless.

2. Trans. from Hume : *Thirteen Principal Upanisads.*

3. Ahir. Saṁ.

asya sarvasya : of all things having variegated conscient and unconscient forms and determined by sources of right knowledge.

antar bhavati : dwells within ; 'because there is no obstruction, it exists without there being any limitation of space' is the meaning. That same thing exists also outside all these, that is, that exists both at places where finite objects are and at places where they are not. That is clearly declared in the *Taittirīya* beginning with the "Thousand-headed..." the purpose of which is to determine that principle which has to be meditated upon in all the several sciences of the Transcendent *(para-vidyā)* thus :

"Whatever is in the world, seen or even heard, pervading all that both inside and outside Nārāyaṇa stands" *(Tait-Nārā.* X. 1).[1]

VI. Thus has been said that all things have Brahman as their self. Next is mentioned the immediate utility of having this knowledge :

YAS TU SARVĀNI BHŪTĀNY
ĀTMANYEVĀNUPAŚYATI
SARVABHŪTEṢU CĀTMĀNAM
TATO NA VIJUGUPSATE 6

(HE) WHO SEES ALL CREATURES IN THE SELF ALONE AND THE SELF IN ALL CREATURES DOES NOT RECOIL FROM ANYTHING.

yas tu : But who : *tu* is used for the sake of indicating the extraordinariness with regard to the greatness *(mahimā)* of the knower of Brahman.

sarvāni bhūtāni : all creatures, from Brahmā down to the plants.

Ātmani : In the Self. Here the word 'self' refers to the all-indwelling self because there is nothing to indicate limitation, and because of the context, and because of the nature of the thing (*arthasvabhāvāt*) (described).

eva : alone. The intention of the word 'alone' is, that even those things that are supported by the earth and others really reside in the supreme Lord *through* these elements.

anupaśyati : continuously clearly perceives.

sarvabhūteṣu ca ātmānam : by these words is intended pervasion alone, since they are incapable of supporting Him (lit. there can be no support to Him by them).

1. cf. Śatapatha Brāh. XIV. 5. 30.

(saḥ) 'He', the correlative of 'who', has to be inserted.

tataḥ na vijugupsate: All things having been perceived as having Brahman as their self, from none of them does he recoil, in the same way as he does not recoil from his own dependents. The meaning is, he scorns nothing.

VII. Once again, strengthening (the above teaching) by means of (the statement of) co-ordination, (he, the teacher) says that to perceive it thus leads to the immediate annihilation of sorrow:

YASMIN SARVĀṆI BHŪTĀNY
ĀTMAIVĀBHŪD VIJĀNATAḤ
TATRA KO MOHAḤ KAŚŚOKA
EKATVAM ANUPAŚYATAḤ . 7

WHEN FOR HIM WHO KNOWS THE SELF ALONE HAS BECOME ALL CREATURES, THEN FOR HIM PERCEIVING ONENESS, WHERE IS THERE DELUSION OR SORROW?

yasmin: when, at the time of meditation.

vijānataḥ: for him who knows distinctly by the method well taught *(upadiṣṭhena mārgeṇa)* the difference between the independent and the dependent entities with the help of the scriptures,

ātmā eva sarvāṇi bhūtāni abhūt: 'The supreme Self itself has appeared as qualified by all' is the meaning. When the co-ordination between the world and Brahman is possible through the principle of relationship of body and soul according to common and scriptural usage as in 'I am a God' etc., the theories of *bādha*[1] (sublation), *upacāra*[2] (secondary significance) and *svarūpaikya*[3] (identity in nature) are to be rejected.[4]

1. Bādha-theory of sāmānādhikaraṇya negates one of the terms as false. In the example 'the thief is this pillar' the meaning is that there is no thief at all but that the pillar was mistaken for the thief. The identity expressed by 'is' negates the thief by affirming the pillar as the real. In this kind of identity then, the world which appears as existing perceptibly has to be negated.

2. *Upacāra* (identity through secondary meaning): 'All this is the King', this means that all these are entirely dependent on the king. Though there is here a statement of identity conveyed again by the word 'is' it is only by recourse to secondary meaning we are enabled to make sense out of that statement. "All this is verily the Brahman" *(sarvam khalvidam Brahma)* though it can be understood in this secondary way, yet it does not fully explain the implicit relation of identity.

3. The substance-identity *(svarūpaikya)*: "The mud is the pot" is a statement of the oneness of substance between mud and pot. This kind of identity is not capable of being applied here, since if there be *svarūpa*-identity between the world and Brahman (i) Brahman would have to undergo change, and (ii) the relationship between two incompatible substances as matter and spirit is impossible.

4. The fourth kind of co-ordination is based on the Śarīra-Śarīri-bhāva of Viśiṣ-ṭādvaita.

Tatra: Then.

Kaḥ mohaḥ: where is there delusion ? Delusion of the form of wrong notion of self-independence and others does not happen. This is the meaning.

Kaḥ śokaḥ: Where is there sorrow ? There will arise no grief, even when there are deaths of children or the seizing away of kingdoms and others, because of the realization of the absence of ownership in all things which belong to the Transcendent: this is the meaning. Thus (Janaka) says "Infinite indeed is my wealth of which nothing is mine. If Mithila is burnt nothing mine is burnt." (*Mh. Bh.* śānti. VII. 19).

ekatvam anupaśyataḥ: to one who perceives the Oneness of That which has got all existences as its attributes. Obviously here the use of the word 'one' does not connote that there are no other things (besides this), because there is nothing to militate against anything said at the beginning in "All this is fit for the indwelling by the Lord......" (*Īśā.* I.) as pervaded by the Lord, and because in both the cases of knowing and non-knowing that all differences are illusory, the teacher could not have given this kind of instruction and others regarding such identity.

Nor does this (*eka*) speak of the substance-identity (*svarūpaikya*) of the mutually incompatible factors, because in case there is the destruction of all contradictions, there will occur confusion in the discrimination and others between one's own theory and those of others. The explanation of the 'oneness' as belonging to Brahman-with-its-attributes can be entertained, since it is in accord with all the sources of right knowledge. But it is better to take it to mean the relation (of body and soul - *śarīra-śarīri-bhāva*)[1] which enables us to maintain the co-ordination stated above, because the term (*ekatvam*) oneness is used in the passage "The oneness of Rāma and Sugriva" (*Rāmāyaṇa Sund.* 35. 51) and others, so as to mean some particular relation.[2]

1. According to Viśiṣṭādvaita the co-ordination is explained in the following manner. 'I am a god' (*Devo'ham*) means that the *deva* (god) is the body (form or *jāti*) and I is the self which owns it or dwells in it or controls it. That which refers to the body really refers to the self within. It is the relation inseparable between the body and the self that is stated. When either of the terms is mentioned it means that implicitly the other also is intimated.

2. The *sāmānādhikaraṇya* between the world and the Brahman is one of body and self. Friendship, *sneha* or love is also another instanance of *sāmānādhikaraṇya*. When we speak of the unity or oneness of Rāma and Sugrīva, it is not substantial identity that is intimated but oneness of love or reciprocal existence. Dependence on the Lord, living for the Lord are all types of co-ordination giving rise to the expressions of oneness or identity, or unity.

Even though these two verses may be construed so as to refer to the released soul, it is more appropriate (to say), in consonance with what has been said, that it means praise of the seeker (*mumukṣu*). Consequently, the word 'seeing' *anupaśyataḥ*: is applied to such knowledge arising out of a study of scriptures or to that knowledge of meditation (on the Highest) which arises through such study, in order to indicate its state when it becomes most clear and distinct. It cannot be doubted that the intuitive vision which results here as a fruit of the particular *samādhi* is that which is meant, since it is mentioned as the means (of liberation). It has been affirmed in the *Śrī Bhāṣya* that the word 'seeing' refers in all those passages which counsel the means to realization to the meditation-knowledge (*upāsana-jñāna*).

VIII. And again the teacher describes more fully the individual who knows the nature of the Ruler and the Ruled, by clearly[1] pointing out the special qualities of that, which he has to know :

SA PARYAGĀC CHUKRAM AKĀYAM AVRAṆAM
ASNĀVIRAM ŚUDDHAM APĀPAVIDDHAM
KAVIR MANĪṢĪ PARIBHŪH SVAYAMBHŪR
YĀTHĀTATHYATO'RTHĀN VYADADHĀC CHĀŚVATĪBHYAH SAMĀBHYAH.8

HE ATTAINS THE RADIANT, BODILESS, SORELESS, SINEWLESS, PURE, UNINJURED BY SIN : (HE) SEER, CONTROLLER OF THE MIND, CONQUEROR, INDEPENDENT, BEARS (IN HIS MIND) THE REAL NATURE OF THINGS FOR INNUMERABLE YEARS.

Saḥ : He who sees Brahman, the indwelling self of all beings.

paryagāt : 'will attain' is the meaning, according to the principle enunciated in the text "He who knows Brahman attains the Transcendent (*param*)" (*Tait Ānand.* I. *i*). Or else it is restatement of the fact that he has attained experience (*anubhava*) obtained by *samādhi* as in the case (of the text) "One attains Brahman here (itself)" (*Kaṭha. Up.* II. *iv*. 14).

śukram : pure, of the self-luminous form.

akāyam : though having all as His body, yet free from any karmic body.

Therefore having no scars or muscles (*avraṇam asnāviram*).

śuddham : not even smelling of ignorance and other faults.

apāpaviddham : "That which is unaffected by karmas which are of the form of good and evil (*pāpapuṇya*) which are the causes of

1. Texts and Mss give two types of readings: Govt. O. M. L. Mss. D. 319 and R. 3192 & SVOI Mss. read द्योपनेन

Ananda Press ed. reads बोधनेन

Natesalam Krishnamachariar's grantha ed. reads द्योतनेन

ignorance and others," this is the meaning, since the Upaniṣad beginning with the passage "Neither good actions (affect Him)" closes with the word "All sin from Him recedes" (*Ch. Up.* VIII. *iv*, 1)

In this manner, the Supreme Self who is absolutely proof against evil (*heyaguṇas*) is the One Who is to be attained, and Who leads one to the attainment, and Who is to be meditated upon by the seeker (*mumukṣu*).[1]

The teacher describes the knower of Brahman as the "seer of all things."

kaviḥ : He who sees things transcending (all the sources of right knowledge) (*krānta-darśi*). Or else the meaning may be 'One who like *Vyāsa* and others, is the author of works that help teaching the Supreme and His excellences.

manīṣī : Buddhi, which controls the mind is called manīṣā. He who possesses it is the manīṣī. 'He who through practices of yoga and renunciation has a controlled psychic organism, *antaḥkaraṇa*' is the meaning.

paribhūḥ : (He) who is on all sides. He who surpasses all those who know other sciences (*vidyās*). Or he who has subdued the enemies, namely desire, anger, miserliness and others difficult to conquer.

svayambhūḥ : (He) whose existence is independent of anything else, that is to say, the seer of the form of the eternal Self.

yāthātathyataḥ arthān vyadadhāt : has borne in his mind all things by distinguishing them as they are in themselves, namely, the supreme goal (*parama-puruṣārtha*), the means of attaining it, the obstacles to the attainment and others.

śāśvatībhyaḥ samābhyaḥ : the intention of this is 'for the sake of getting rid of all obstacles till the Brahman-attainment'.

Or else, the groups of words in the nominative and the accusative may be commented as referring respectively to the Supreme Self and the individual soul. In which case ;

śukram : pure and other words refer to the individual soul, which is purified and freed from all limitation (faults and sins).[2]

1. This is the reading according to all the available printed editions. But the commentary of Kūranārāyaṇa suggests the following reading :

उपास्यश्च यस्य तं स इत्युक्तं

2. The individual soul is said to be purified, when it shuffles off its karmic body. When there is no karmic body it is said to be bodiless and therefore it is without sores and muscles which are incident on the karma-results ; in that state it has no ignorance and other faults. It is then possessed of a body composed [of luminous substance.

Him also the supreme Self (*saḥ*) surrounding on all sides (*paryagāt*) exists.

kaviḥ : seer and others terms are easy to understand.

arthān : created objects.

śāśvatībhyaḥ samābhyaḥ : in order that they may exist till their destruction.

yāthātathyataḥ vyadadhāt : really created : not merely displayed like a magician.

IX. After having thus given instruction in the knowledge that has works as its accessory regarding the Supreme Being who has wonderful powers, then, censuring those who follow mere works and those who follow mere knowledge, (the teacher) teaches the attainment of the highest good resulting only from knowledge strengthened by duties of caste and stage (*varṇāśrama*) thus :

ANDHAM TAMAḤ PRAVIŚANTI
YE 'VIDYĀM UPĀSATE
TATO BHŪYA IVA TE TAMO
YA U VIDYĀYĀM RATĀḤ 9

INTO BLINDING DARKNESS ENTER THOSE WHO ARE DEVOTED TO NON-KNOWLEDGE (WORKS) : INTO STILL GREATER DARKNESS VERILY THOSE WHO ARE ATTACHED TO KNOWLEDGE ALONE.

ye : who are attached to enjoyments and powers.

avidyām : karma : works only, divested from knowledge ; for it is stated by the Smṛti "There is another power Avidyā, having the name karma, which is counted as the third...". (*Vis. P.* VI. vii, 61).

upāsate : perform with one-pointed mind, this is the meaning,

andham : very dense.

tamaḥ : ignorance, or else that darkness of Naraka which is unavoidable on account of strong attachment to the threefold ends (*dharmārtha-kāma*).

The continued experience of misery by those who are attached to mere works is mentioned by the *Ātharvaṇikas* (*Muṇḍ up* I. i. 18) thus :

"The ships of sacrifice are surely unsteady in which is counselled the inferior karma as being performed by eighteen agents (or as being taught in the eighteen smṛtis).[1] Those ignorant persons who take delight in these as leading to bliss, fall into decay and death again and again."

[1] cf. *Daśopaniṣad-bhāṣya* of Rangarāmānuja whose interpretation has been followed here.

tato bhūya iva te tamo ya u vidyāyām ratāḥ : Those who are attached to knowledge alone, by neglecting the duties according to their fitness, enter into darkness deeper than the darkness obtained by those doing works alone with one-pointedness of mind.

iva : Here the word '*iva*', like, shows that it is difficult to know the depth of darkness.

u, eva : alone, must be taken along with the succeeding word, thus:

vidyayām eva ratāḥ : those who are attached to knowledge alone.

X. What then is the means of liberation? In answer to this (the teacher) declares:

ANYAD EVĀHUR VIDYAYĀ
'NYAD ĀHUR AVIDYAYĀ
ITI ŚUŚRUMA DHĪRĀṆĀM
YE NAS TAD VICACAKṢIRE 10

THEY SAY (THE MEANS OF ATTAINMENT) (IS) QUITE DIFFERENT FROM KNOWLEDGE: (AND) THEY SAY (THE MEANS OF ATTAINMENT) (IS) DIFFERENT FROM NON-KNOWLEDGE (WORKS). THIS (STATEMENT) HAVE WE HEARD FROM THOSE SEERS WHO EXPLAINED THAT CLEARLY TO US.

Anyad eva āhuḥ vidyayā anyad āhuḥ avidyayā : Here the meaning of the ablative is conveyed by the instrumental case, according to the rule (of grammar) which permits change (of cases etc), because (otherwise) there can be no connection with *anya* : different from, and because there is similarity with the word in the ablative case in the verse mentioned later (v. 13) *anyadevāhuḥ sambhavāt*. Here what is mentioned is that the means for the attainment of liberation are different from mere karma, and different from knowledge divested from all prescribed works.

āhuḥ : say : 'previous teachers' has to be added. Or else 'the Upaniṣads', this (later) addition being (more) appropriate. (The teacher) says 'This meaning has come down to us from very ancient times traditionally'. *Iti śuśruma dhīrāṇām ye nas tad vicacakṣire.*

ye : who, the previous teachers.

naḥ : to us who have approached (them) by prostrating (ourselves) and others.[1]

tat : that, (that is the) means to liberation.

vicacakṣire : taught distinctly (clearly).

1. cf. Bh. G. IV. 34. प्रणिपातेन परिप्रश्नेन सेवया.........

teṣām dhīrāṇām : of those seers, who are attached to meditation on the Supreme Self. Here 'statement' (*vacanam*) has to be added (to complete the sense). Or else, as in the passage 'One hears of the dancer" which means "Hears from the dancer" the genetive can *somehow* be made to mean the ablative.

iti śuśruma : Thus have we heard : the intention in using the first person perfect is that it is impossible to grasp Brahma-vidyā completely, since it is difficult.

XI. What has been mentioned briefly as "different" he now explains thus :—

VIDYĀÑCĀVIDYĀÑCA
YAS TAD VEDOBHAYAM SAHA
AVIDYAYĀ MṚTYUM TĪRTVĀ
VIDYAYĀ 'MṚTAM AŚNUTE. 11

HE WHO KNOWS BOTH KNOWLEDGE AND NON-KNOWLEDGE TOGETHER :
BY NON-KNOWLEDGE CROSSING OVER DEATH, BY THE KNOWLEDGE ATTAINS THE IMMORTAL.

yaḥ : (He) who has received the true instruction.

vidyām : knowledge : that which is of the form of meditation on the Sureme Self.

avidyām ca : and non-knowledge of the form of works subsidiary to that (knowledge).

etad ubhayam : both these which have no possibility of opposition between each other.

saha veda : together knows. Because of the necessity for both the main and the subsidiary being practised equally *(anuṣṭheyatva sāmya)*, making no distinction (such as main and subsidiary) between them, it is said that they are to be known by the words "he should know them together", but not because that which has to be followed and that which ought to be rejected are to be *equally* known *(jñātavyatva-sāmyāt)*.

If it be said that because at first non-knowledge has been censured there is appropriateness in that *(jñātavyatva sāmya)*, (then) it follows that there is the mention of this group of two rejectables, since knowledge has also been censured. Further, if it be so, the succeeding passage will not fit in (with this view).

avidyayā mṛtyum tīrtvā vidyayā amṛtam aśnute : By non-knowledge crossing over death, by knowledge attains the immortal :

avidyayā: by the non-knowledge (works) prescribed by the scriptures as the subsidiary of knowledge.[1]

mṛtyum: death, the past karma which is the cause of death which consists in the constriction of knowledge.

tīrtvā: completely crossing over.

vidyayā: by the knowledge having the form of clear vision of the Supreme Self mentioned earlier (verse 6).

amṛtam aśnute: attains the Immortal. (He) attains the Supreme Self known as free from all faults in the passage "This is the Immortal, free from fear: this is the Brahman" *(Ch Up.* IV. xv. 1) and others: this is the meaning.

Even in case the word '*amṛtam*' is taken to mean freedom *(mokṣa)* (from death), there is no repetition (here), for crossing over death means the crossing over the obstacles to the means (of realization) *(upāya-virodhi)*, and "(He) attains freedom from death" declares the achievement of the disappearance of all obstacles to attainment *(prāpti-virodhi-nivṛtti-lābhokteḥ)*.

Here those who interpret this to mean "One who exists having attained death through ignorance", having forgotten the uncontradicted natural trend of words and passages and smṛtis, through their own ignorance, by themselves having attained their death exist.[2]

This very passage is kept in mind in the *Viṣṇu Purāṇa* (VI. vi. 12) (where it is stated)

"He *(Keśidhwaja)*, taking refuge in knowledge (arising from a study of scriptures) seeking knowledge of Brahman as fruit, for the sake of crossing over death through non-knowledge (works), performed many sacrifices."

Here it has been said by the Commentator on the *Vedānta Sūtras* (Śrī Rāmānuja) that according to the context and appropriateness the word *avidyā* (non-knowledge) refers to works which are subsidiary to knowledge: "Here the meaning of the word *avidyā* is karma (works) prescribed for varṇāśrama" and also "*avidyā* that is known to be the means of crossing over death, other than knowledge, is prescribed works alone *(vihitam karmaiva)*"

The term '*avidyā*' (non-knowledge) which excludes knowledge *vidyā*, having to mean that which is proximate and next to it, like the words *a-brāhmaṇa* and others which denote kṣatriyas and

1. Īśā 2.
2. The pūrvapakṣa of this view has not been found.

others, refers to works which are intimately related (to knowledge), this is the intention. So the *upabṛhmaṇas* such as

" Both austerity *(tapas)* and knowledge make for a Brahman's ultimate happiness (*niśśreyasa*). By tapas he destroys his sin, (and) by knowledge he attains the Immortal *(vidyayā amṛtamaśnute)*" *(Manu Smṛti*, XII. 104) harmonize (with our explanation).

To those who describe that there are mentioned two conjoint means, knowledge and works, and that there are two goals, of the form of the crossing over death and the attainment of immortality,[1] one may accord a reply by referring to numerous śruti, smṛti and sūtra passages which clearly enunciate the organic relation between action and knowledge as subsidiary and main, (and) the crossing over death through knowledge alone.

In the doctrine of grouping of the unequals, *viṣama-samuccaya*[2] also, where the *sannipatya-upakārakatvam* is plausible according to their respective spheres, to seek any other explanation, is not accepted by the knowers of the rules of interpretation.

XII. After having thus taught that Supreme Being who should be meditated upon, and the Supreme Good *(hita)* which is of the form of meditation on Him with its subsidiary *(aṅga)* upto the attainment of the Supreme End, it is now said by the three following verses that the combined meditation on the two fruit-steps of the form of getting rid of obstacles and the attainment of Brahman-experience *(Brahmānubhava)* should be undertaken as subsidiary to

Knowledge. There at first (the teacher) censures the practice of meditation on one only thus:

ANDHAM TAMAH PRAVIŚANTI
YE'SAMBHŪTIM UPĀSATE
TATO BHŪYA IVA TE TAMO
YA U SAMBHŪTYĀM RATĀH - 12

INTO BLINDING DARKNESS ENTER THOSE WHO ARE DEVOTED TO ASAMBHŪTI. THEY INTO STILL GREATER DARKNESS WHO ARE ATTACHED TO SAMBHŪTI.

sambhūti asambhūti: In the passages "Departing from here I am going to commune with this" (*Ch. Up.* III. xiv. 4) (and) "Having shaken off the body, having fulfilled (all works) (*kṛtātmā*), I shall commune eternally with the Brahman-world" (*Ch. Up.* VIII. xiii. 1) and others, mention is made of *sambhūti* as of the form of attainment of Brahman. The word *asambhūti* excludes it (*sambhūti*), (and) denotes the destruction (*vināśa*) of obstacles, which is proximate to it, since immediately after, is mentioned "*sambhūtiñca vināśam ca*: communion and destruction"[1]

Here by the word '*asambhūti*' is not meant either the non-origination of communion nor the destruction of it, since it is not correct to declare pre-non-existence or consequent non-existence of sambhūti which is said to be the means of attainment of Brahman, as the means of crossing over the death.

Here also (the view) that the root 'to cross' means 'to attain' is to be refuted as previously (v. 11)

XIII. ANYADEVĀHUS SAMBHAVĀD
ANYADĀHUR ASAMBHAVĀT
ITI ŚUŚRUMA DHĪRĀṆĀM
YE NAS TAD VICACAKṢIRE 13

(THE FRUIT TO BE KEPT IN MIND IN MEDITATION IS) DIFFERENT VERILY FROM *SAMBHAVA*, THEY SAY: (THE FRUIT TO BE KEPT IN MIND IN MEDITATION IS) DIFFERENT FROM *ASAMBHAVA*, THEY SAY. THIS HAVE WE HEARD FROM THE SEERS WHO EXPLAINED THAT CLEARLY TO US

Here the word 'that' (*tad*) indicates the two (fruit-steps) which will be declared presently as needing to be kept in mind conjointly.

XIV. SAMBHŪTIM CA VINĀŚAM CA
YAS TAD VEDOBHAYAM SAHA
VINĀŚENA MṚTYUM TĪRTVĀ
SAMBHŪTYĀ'MṚTAM AŚNUTE 14

HE WHO KNOWS BOTH *SAMBHŪTI* and *VINĀŚA* TOGETHER, BY THE *VINĀŚA* CROSSING OVER DEATH, BY THE *SAMBHŪTI* ATTAINS THE IMMORTAL.

1. Cf. Venkatanātha, NYAYA-SIDDHANJANA Jīvapariccheda p. 162 (mem. ed.) where *upāsana* of *sambhūti* means meditation on the path of the Arcis etc.
तर्संपर्भिसुसम्पन्नन्ति

Here also explaining that which has been said by the phrase 'different from', (the teacher) now teaches the meditation on both *vināśa* and *sambhūti*, which are subsidiary to knowledge. He affirms the necessity of practising them by revealing their fruits thus: by the *vināśa*......attains the immortal. By the *vināśa* which is meditated upon, destroying the obstacles (to Brahman-attainment), by *sambhūti*, which is meditated upon, one attains Brahman. The results of the main (knowledge are stated here in respect of the subsidiary having the form of (conjoint) meditation of *sambhūti* and *vināśa* for the sake of praising (it). Or else, for the sake of avoiding any dissimilar interpretation of the passage " By *vināśa* crossing over death " which is similar to another passage already uttered (*avidyayā mṛtyum tīrtvā*) by the *vināśa* is intended the destruction of egoism and gaudiness and others, cruelty and theft and others, and the activities of the outwardly-turned organs (of knowledge). Therefore having got rid of the sins that are opposed to *samādhi*, through the observance of the subsidiary of the form of the disappearance of obstacles, one attains Brahman verily by *Brahma-sambhūti*, which is of the form of perfection of samādhi.

Here to take *sambhūti* and *vināśa* to mean original creation (*Sriṣṭi*) and dissolution (*pralaya*), and then to say that here there is distinction between the fruits of the form of crossing over death and the attainment of immortality does not seem in the least to be appropriate.

XV. Now the following mantras which have to be repeated by one, who is practising in this (prescribed) manner the *Brahma-vidyā* along with its subsidiaries until the realization of fruits, are taught. In these (mantras) for those who deem the Supreme Self as the meaning of *all* (names) the words Pūṣan and others culminate in that (Self) *through* these respective gods or *directly*. For here, only if this be so, the fact that Yama, Sūrya and other words which self-evidently indicate one and the same thing, will be correct.

There, by the first of these mantras, he prays to Him, the Lord, who is meant by the word Pūṣan (nourisher), for the disappearance of the obstacles to samādhi mentioned already as *vināśa* (destruction) thus:

HIRAṆMAYENA PĀTREṆA
SATYASYĀPIHITAM MUKHAM
TAT TVAM PŪṢAN APĀVṚṆU
SATYADHARMĀYA DṚṢṬAYE 15

THE FACE OF TRUTH IS COVERED WITH A GOLDEN VESSEL: THAT DO THOU PŪSAN! REMOVE FOR THE SAKE OF PERCEIVING, THE FUNCTION OF THE TRUE (JIVA).

satya : Here by the word truth *(satya)* is meant the individual soul. Since in the passages "(In creation the supreme self) became the soul *(satya)* and matter *(anṛtam)* (and yet) continued to be itself *(satya)*" *(Tait. Ānand. 6)*; "Then its name is 'true of the true'; "The souls are truth; amongst them this is truth" *(ibid.)* that word '*satya*' is used to denote the individual soul (jīva).

tasya mukham : its face, by which is meant the *manas* which is like a face on account of its being the support of many sense-organs.

Hiraṇmayena pātreṇa apihitam : Hidden by a golden vessel : by a vessel full of *rajas* (passion) which is similar to a golden one, on account of its being full of *rāga* (attachment and redness), which obstructs activities relating to the Supreme Self. The meaning of the word (hidden) is : (the mind) whose activities regarding the Supreme Self, resident in the heart are obstructed. The mention of *rajas* (passion) also signifies *tamas* (darkness). By the word '*hiraṇmaya*' (golden) is denoted the group of enjoyable things *(bhogya-varga)* which are dependent on works.

tat : that, the *manas* which is analogous to the face for the soul.

Pūṣan : O nourisher ! who have the nature of nourishing those who have taken refuge (in thee) :

apāvṛṇu : Open : remove its covering.

For what purpose? *satyadharmāya dṛṣṭaye* : for the sake of beholding Brahman, already mentioned, which is the function (*dharma*) of the individual soul, the *satya* (truth).[1]

XVI. Again exhibiting the attributes of that which is to be seen through the Vision, (he, the seeker) prays (to Him, the Lord) to grant him vividness of vision (*dṛṣṭyāḥ guṇam*) thus :—

PŪṢANNEKARṢE YAMA SŪRYA PRĀJĀPATYA
VYŪHA RAŚMĪN SAMŪHA TEJAḤ
YAT TE RŪPAM KALYĀṆATAMAM TAT TE PAŚYĀMI
YO'SĀVASOU PURUṢAS SO'HAM ASMI. 16

O NOURISHER ! O SOLE SEER ! O CONTROLLER ! PROMPTER ! RULER OF ALL BORN OF PRAJAPATI ! ANNUL THE (FIERCE) RAYS, GATHER UP (THY) LIGHT, THAT WHICH IS THY MOST AUSPICIOUS FORM THAT (FORM) OF THINE I BEHOLD. WHO THIS MAN BE THIS I AM.

1. Here *dharma* means two things: the first is the ethical 'ought' or the imperative of duty or beholding Brahman; the second is the liberation of the *dharma-bhūta-jñāna*, the functional consciousness of the individual which due to karma and desires etc., has undergone constriction and limitation and has been even shrouded. The second meaning affirms that beholding Brahman is the natural quality of the individual's consciousness. In this context however the first meaning seems to be appropriate.

Pūṣan : O nourisher.

Ekarṣe : One seer; the seer without a second, of that which is beyond (the range of) the senses.

Yama : all-indwelling controller.

Sūrya : who urgest fully (properly) the minds of thy devotees.

Prājāpatya : Thou who art the indwelling Ruler of all creatures born of Prajāpati (*Brahmā*). Or else the meaning of the suffix ('*ya*') may be dropped in the word 'Prājāpatya.' (Then) the meaning is: the ruler of all those who are born.

vyūha raśmīn samūha tejaḥ : Annul thy fierce rays which are not helpful in revealing thy true form.[1] Gather up (thy) light of the form of rays.

yat : which is well-known in the passages "Of the hue of the Sun" (*Puruṣa-sūkta*) and others.

kalyāṇatamam : of greater auspiciousness than all the auspicious which is *śubhāśraya* (auspicious enough to be the object of our meditation.)[2]

Te rūpam : Thy Divine Form.

tat paśyāmi : That do I behold.

Here the present tense, as in the succeeding passage (*so'hamasmi*) is merely the reiteration of the meditation at that particular moment. But if the context of prayer is to be taken into account, here the potential sense is to be accepted "May I behold" (*paśyeyam*) according to the rule of change in grammar (*vyatyaya*). Or else, this 'I behold Him always' is a statement befitting the nature of the unconditionally dependent soul (*nirupādhika śeṣatva*).[3]

Te : thy, the repetition is indicative (of the fact) that this form belongs to Him only (that is special to Him alone).

Now he (the teacher) speaks about the meditation on the Inner Self as the I (*aham*) thus:

Yaḥ asau asau puruṣaḥ so'ham asmi : Who this Man He this I

1. Reading here followed is that of the *Śrī Venkaṭeśwara Oriental Institute* Library's Mss. स्वरूपाप्रकाशनीयरश्मीन्. Other editions read स्वस्वरूपप्रकाशानां रश्मीन्.

2. *śubhāśraya* has a special meaning in Viśiṣṭādvaita.

3. The readings we have in all Mss and printed texts is so corrupt that some minimum changes had to be effected in the construction and arrangement.

अत्र भावः । सदा पश्यामीति वा निरुपाधिकशेषत्वानुगुणोक्तिः । ते इति तदसाधारण्यज्ञापनार्थम् ।

am.[1] The repetition (of *asau* : this) is to show great regard (for the Supreme Being). Or else after the manner of the passage.

" *Yo'sāvatindriya-grāhyaḥ sūkṣmo ' vyaktassanātanaḥ*
Sarvābhūta-mayo' cintyas sa eṣa svayam udbabhau.
(*Manu Smṛti.* I. 7)

" *Who this* (Being) not graspable by senses, subtle, Unmanifest Eternal, being in the form of all creatures, Unthinkable, *He this* shone out Himself."

The two ' thises ' should be separated and related to Who (*yaḥ*) and to the He (*saḥ*) (thus *yosau puruṣaḥ so'sau aham asmi*).[2] Or else (the two thises) are intended to indicate that He is proved by all sources of right knowledge, authoritative beyond the purview of the senses.

Puruṣaḥ : Man : Who has qualities such as Fullness, Primeval Existence and others : Who possesses the form of the colour of the Sun (*āditya*) : Who is well-known in the *Puruṣa-sūkta* read in all the Vedas, which is not devoted to (description of) any others, and in other hymns.

Saḥ aham : (*HE I*) : Here the word 'I' should apply *through* the individual soul to its indwelling Self.

asmi : am : consequently the word 'am' also would ultimately refer *through* the individual soul to the Supreme Self, which has his self as its attribute (*pratyag-rūpa-sva-viśiṣṭa*).

The rule ordained (in grammar) is only this much : " If there be a pronoun in the first person, the inflection of the verb must be in the first person " (*Pāṇini* I. iv 107) ; but not that (the inflection in) the first person will drop out if the *asmad* refers to the Supreme Self through the individual soul. In the same manner, in the passage " That thou art " and others, the word ' *asi* ' (art) should be explained. There too, this much alone is said (*smaryate*) " When the word *yuṣmad* (you) is used in a correlative sense or even when it is to be understood, then the verbal inflection in the second person (follows) " (*Pāṇini* I. iv. 105), but not that (the inflection in) the second person will drop out if the *yuṣmad* refer through the individual before him to the Supreme Self (within him).

In ordinary usage the laudatory statements (*upacāreṣu*),[3] " I am

1. Cf. *Mādhyandina* recension quoted in the Introduction which clearly shows the insight of Venkatanātha into the construction of the passage regarding *yosāvasau*.

2. This is precisely the arrangement in the Mādhyandina-recension.

3. The word '*upacāra*' means also usage having secondary sense.

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you " and "You are myself " and others, the verbal inflections of the first and second persons are determined according to the subject of the sentence *(uddeśya)*. Similarly even here this distinction is legitimate, because those words *(yuṣmad, asmad)* which refer only to the subject (of any sentence) are meant in the (Pāṇini) Sūtras as words going along with (the verbs) *(upapada)*. The statement however made in the *Śrī Bhāṣya* (I i. 1) when explaining "That thou art", "Here (in this passage) is not prescribed anything regarding anything", intends the negation of any unknown thing *(aprāptāmśaniṣedhābhiprāya)*: this is clear since this (passage) is shown to be a concluding (passage). And the '*asmi*' (am) cuts down like the *asi*' (art) (sword) those who affirm that in the passage 'That Thou art' and 'He I am', the oneness of the Self void of all attributes is to be known by shaking off the causal and effectual limitations, because the words *yuṣmad* and *asmad* are relinquished in respect of the hearer and the (self) meditator. There is none to be taught nor is there any individual particularly meant by the *asmi* (I am).

If it be said that at some places the second person and the first person occur on account of juxta-position of such words alone as have significance regarding limitations which have to be given up, then, it is preferable to follow our own thesis, according to which the significance of the words is not abandoned.

Those who affirm that the text means "that" One Existence alone *(sanmātra)* which is a whole having two parts cannot explain properly the texts "That thou art" and "He I am" and others, (i) because in case (these) texts are taken to indicate the Pure Existence *(sanmātra)*, to speak of 'You' and 'I' in the passages is impossible; (ii) because, if it be said that they indicate the Existence which is qualified by 'You-ness' and 'I-ness', then the verbal inflection must be in the third person (and not in the second and the first persons as we find in the texts); (iii) because it is impossible for the perceivable *(dṛśya)* objects 'You' and 'I' *(yuṣmad-asmad-artha)* to have any connection with the form of Īśvara who is a portion of Existence, as (it is impossible) for the pot and the saucer (to have any connection) with the jar made of mud; (iv) and because there is no need to speak about 'you' and 'I' having the form of that Existence specially, they being always perceived (or known) as such : and there is no need to meditate on it either. Nor (v) will *dṛṣṭi-vidhi* (the command

directing one to meditate upon a thing *as if* it is another)[1] in respect of sciences of liberation, be accepted by the knower of the Vedānta.[2]

Though the second and first persons could be justified by taking them in a secondary sense due to their dependence on that (king) as in the passages 'You are a king' 'I am a king' and others, yet it is set aside on account of there being available here the same way by which the words signifying genus and quality (indicate their substrate) (*jāti-guṇa-śabda-gati-lābhāt*), as in the case of Vedic and common usage of the words, god, man and others, which ultimately denote the conscient (self within them).

If it be said that one might as well abandon the trouble of explaining this co-ordination (of one's own self) with the other who is called (here) the Puruṣa, (in which case) this passage " Who this Man, He this I am " can mean the meditation (by the individual) of his own purified self only: (we reply) not so, because in the (passages) " That thou art ", " You verily am I " the above view being inappropriate, here also the rule (of interpretation) being the same as that which applies to them (*Tat tvam asi* and *Tvam vā aham asmi*) it is appropriate to take this meditation to be of the same kind (as that).

Even should this passage mean that type of meditation upon one's own self, which is subsidiary to the science of Supreme Brahman, such as " Having Brahman as my Self I am ", then even, the word '*saḥ*' (that) (which stands for Brahman) will have to be taken in a secondary sense (*lakṣaṇiya*) namely, dependence upon that and others.

XVII. Then the nature of the purified soul is being described:

VĀYUR ANILAM AMṚTAM
ATHEDAM BHASMĀNTAM ŚARĪRAM
OM KRATO SMARA KṚTAM SMARA
KRATO SMARA KṚTAM SMARA.

MOVING ABOUT, ABODELESS, IMMORTAL: NOW THIS BODY HAS ITS END IN ASHES OM! O SACRIFICE! REMEMBER, REMEMBER THAT WHICH WAS DONE; O SACRIFICE! REMEMBER REMEMBER THAT WHICH WAS DONE.

1. cf. *Mano Brahmeti upāsita*, etc., *Ch. Up.* III. iv

2. Śrī Vedānta Deśika here proposes and refutes alternative explanations: Firstly: Does the passage in question indicate the Pure Existence?
(ii) If not, does it intimate the Existence as qualified by 'You' and 'I' portions?
(iii) Or does it mean the Īśvara, who is a part of Pure Existence (as Yādavaprakāśa holds) having the forms of 'You' and 'I'?
(iv) Or does it mean that 'You' and 'I' are having the attribute of Existence?
(v) Or does it merely instruct the meditation of a thing *as if* it is another (*dṛṣṭi-vidhi*)?

Vāyuḥ : because of moving about from place to place (*tatra tatra*) according to its knowledge and works (the soul) is *vāyu*.

anilam : (abodeless) : because of having no permanent resting place and because of not residing at any one place (material body) permanently, it is *anilam*.

amṛtam : immortal : it is itself immortal though its series of bodies perish. This (*amṛtam*) signifies[1] absence of old age and others because of the passage " Free from old age, deathless, sorrowless......" in the Prajāpati's statement (*Ch. Up.* VIII I. 5). Here from a consideration of the passages " Air and sky, these are immortal (*amṛtam*) " and others, no doubt need be entertained that the words '*vāyu*' and the other mean the second element[2] since the passage will not harmonize with the prior and consequent (contexts).

Even though it may be appropriate to take these words as referring to the Supreme Being either through extended significance (*viśiṣṭa-vṛttyā*) or through etymological significance (*yoga*), yet it is better to say that these (words) refer to the individual soul which is different from the perishing body, since that is what is spoken of immediately after (this). In case this 'Vāyu' is taken here to refer to *prāṇa*, breath, (its) value is very little.

Those belonging to the Śvetaśvatāra-school refer to the soul which is meant by the word 'the enjoyer' when distinguishing between 'The enjoyer, the enjoyable and the Impellor " (*Śvet. Up.* I. 12) by the word 'immortal' in (the passage) " Mutable is Pradhāna, Immortal and Immutable is the soul (*Hara*), the one God controls both the mutable and the (immutable) soul " (*Śvet. Up.* I. 10) : and " Verily the mutable is avidyā, immortal is *vidyā* (soul). He who controls both *avidyā* and *vidyā* is other (than these two) " (*Śvet. Up.* V. 1).

In this manner having declared the immortality of the soul well-known from such passages as " He, the knower is neither born nor dies", (Kaṭha Up. I. [illegible] 18) He (the teacher) now declares the inevitable mortality of the soul's body (*kṣetrajñaśarīra*) thus : *Athedam Bhasmāntam Sarīram* :

atha : now :[1] The word 'now' is used here so as to introduce a topic different from the previous. Or the word '*atha*' means 'immediately after exit of the soul (from its body). Or it refers to all (souls) subject to karma. Thus is said in the *Smṛti*

"The sands in Ganga (and) the streaks of rain when Indra rains can be counted, but it is impossible to count the number of Brahmās who have gone before in the world" and in the passage "When Brahmā and others immerge.........."[2]

idam : this : this qualification '*idam*' (this) is used so as to exclude those (kinds of bodies) which are known from valid sources (*pramāṇa*), as the bodies of Īśvara and as eternal.

bhasmāntam : has its end in ashes. This suggests all ways of disposal (*saṁskāramātra*).[3] Or else it also signifies its end as worms (kīṭānta etc.) which are well-known at other places.[4]

śarīram : body. When we consider the etymological meaning of the word '*śarīra*,' its nature of being perishable is known.

In this manner having said about the distinction between the conscient and the unconscient in the order (seen) in the passage "Having meditated upon the enjoyer, the enjoyable and the Impeller" (*Śvet. Up.* I. 12), (then) he (the teacher) mentions the Impeller, the supreme Person in this context, by the praṇava *OM* ; as those who belong to the Ātharvaṇa school read "Whoever meditates on the Supreme Puruṣa with the same letter *Om* with three mātras..." (*Praśna. Up.* V. 5). In Yoga-system also it is said :—

"That particular Person who is untouched by sorrow, by actions and their fruits and tendencies is Īśvara". "He is the teacher of all those who have lived previously too, because there is no limitation by time (for Him)". "The word expressing Him is praṇava." (*Yoga Sūtras* (I, 24-26).

Thus the Omniscient (*sarvajña*, *Śiva*) says "O learned ones ! At all times recite thus OM and meditate on Keśava." He has Himself

1. There are five meanings for the word 'atha' according to Amarasiṁha : *maṅgalānantarārambhapraśnakārtsnyeṣu* (III 246). Here Venkaṭanātha interprets *atha* in three ways (i) *ārambha* (ii) *anantara* (iii) *kārtsnya*.

2. "When Brahmā and others immerge and when the moving and unmoving have perished, the one world-soul remains ; and He is Nārāyaṇa, the immutable." Reading in the śloka is *yathā*. But since it appears inappropriate it has been interpreted as *tathā*.

3. cf Śrī T. Vīrarāghavachārya's ed. p 154 who commenting on this says that it suggests *all sorts*. The obvious intention of the comment is that it does not matter what sort of disposal it is, since this is the end of the body of a soul in all cases.

4. cf. *Bhāgavata* quoted by Śrī T. Vīrarāghavachārya ed. p. 154

sung "Pronouncing repeatedly the Brahman of the form of this single letter *OM* and continuously remembering Me, (he who goes forth abandoning the body attains the highest status) (*Bh. Gita.* VIII. 13).

Thus should one see at all places.

Next making God (*Bhagavantam*), who is of the form of sacrifice and who is the Object of knowledge-sacrifice, turn towards him, he prays to Him for His Grace thus:

Krato smara kṛtam smara : Sacrifice remember, remember that which was done:

Krato : O sacrifice: (O Lord) who are of the form of sacrifice. As He says "I (am) sacrifice (*kratu*) I (am) *yajña*" (Bh. Gīta. IX. 16). Or else the word 'sacrifice' refers to meditation because of the context, as (in the passages):

"Whatever a person meditates on in this world, he becomes the same after death" (*Ch. Up.* VIII 14 v. 11).

"He should meditate" (*Ch. Up.* IV ?).

"One who has meditated thus" (?)

But the word (*kratu)* is (to be taken) through the secondary significance to mean God who is the object of it (meditation).

smara: Remember. Make (us) the object of your mind that is full of grace. Just as (in the passage) "O Keśava. The fact that you remember us with your mind which is full of love..." And it is said by the Lord thus in the passage beginning with "When the mind is steady"..." afterwards when he is dying and is like wood and stone, I remember that devotee of mine and lead him to the highest destination" *(Varāha-Purāṇa)*[1]

To say in respect of one who at all times directly perceives all, that there is remembrance, means only His looking back at what was done previously.

Kṛtam smara: Remember that which was done: Here also the same meaning is intended. "What little good thing had been done by me, being grateful do you protect me" this is the idea. Or else "remembering all the favours that you have granted me so far please complete the remainder also yourself."

Thus they say in the *Smṛti* "That person when being born"......[2]

1. *Varāha purāṇa* - cf. Venkaṭanātha's *Rahasya-śikhā-maṇi* which is devoted to the exposition of the esoteric meaning of the above. This verse is not found in the extant Purāṇa.

2. *Mh. Bh. śānti* 358 73. "That person whom when being born Madhusūdana sees, He is to be known as a good man *(sātvika)*, he verily becomes an aspirer after liberation."

on the final portion of the Saṁhitā of the Vājasaneyins which is clear and yet obscure, for the enjoyment of the learned disciples.

2. [1]How is this *anuvāka* beginning with Īśā not opposed to those in this world who hold, that there is identity between all enjoyers[2]; that bond souls are the Supeme[3]; that there is identity and difference[4]; (who accept) the philosophies of the jains and the buddhists[5]; that salvation is not something to be attained[6] (since all are ever-free) and that fear of bondage is illusion ?[7]

COLOPHON.

Thus the Īśāvāsyopaniṣad-bhāṣya concludes, amongst the works of Śrī Venkaṭanātha, the teacher of Vedānta, supreme master of all sciences and lion among poets and logicians.

HAIL TO SRI VENKAṬESA, THE LION AMONG POETS AND LOGICIANS, ABOUNDING IN AUSPICIOUS QUALITIES, THE TEACHER OF THE VEDĀNTA !

1. Sikhariṇī metre.
2 *abhedam-bhoktṛīnām* :
3. *athacabhavinām eva paratām*
4. *tātha bhedābhedam* :
5. *jinasugatanītim* :
6. *asampadyām muktim* :
7. *bhava-bhayam alikam* :

QUOTATIONS CITED BY SRI VEDĀNTA DESIKA

Bṛhadāraṇyaka UP.

1. अथ नामधेयं सत्यस्य सत्यं प्राणा वै सत्यं तेषामेष सत्यम्। IV. iii. 6.
2. यः पृथिव्यां तिष्ठन्... V. vii. 2.

Chāndogya UP.

1. ओमित्येतदक्षरमुद्गीथमुपासीत। I. i. 1.
2. सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति। स क्रतुं कुर्वीत। III. xiv. 1.
3. एतमितः प्रेत्याभिसंभवितास्मि। III. xiv. 4.
4. तद्यथा हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः। VIII. iii. 2.
5. सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः। VIII. iv. 1.
6. य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः VIII. vii. 1.
7. धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति। VIII. xiii. 1.

Kaṭha UP.

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते। II. vi. 14.

Mahā UP.

एको ह वै नारायण आसीन्न ब्रह्मा नेशानो नापो नाग्नीषोमौ... I. 1.

Muṇḍaka UP.

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म।
एतच्छ्रेयो येऽभिनंदन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति॥ I. ii. 6.

Praśna UP.

यः पुनरेतं त्रिमात्रेण ओमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत
स तेजसि सूर्ये संपन्नः। V. 5.

Subāla UP.

एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो देव एको नारायणः VII.

Śvetāśvatara UP.

1. ज्ञाज्ञौ द्वावजावीशनीशावजा ह्येका भोक्तृभोग्यार्थयुक्ता। I. 9.
2. क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः। I. 10.
3. भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत्। I. 12.
4. क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः। V. 1.

Taittiriya UP.

ब्रह्मविदाप्नोति परम् । II. i. 1.

असन्नेव स भवति असद् ब्रह्मेति वेद चेत् । II. vi. 1.

सत्यञ्चानृतञ्च सत्यमभवत् । II. vi.

Taittiriya. Nārāyaṇānuvāka 13.

पतिं विश्वस्यात्मेश्वरम्

स ब्रह्मा स शिवः

सहस्रशीर्षं देवं

यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।

अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणस्स्थितः ।

Śatapatha Brāhmaṇa

अनपहतपाप्माऽहमस्मि नामानि मे धेहि ।

Purāṇa: Viṣṇu

सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः ।
ततस्स वासुदेवेति विद्वद्भिः परिपठ्यते ॥ I. i. 12.

अविद्या कर्मसंज्ञान्या तृतीया शक्तिरिष्यते । VI. vii. 61.

इयाज सोऽपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः ।
ब्रह्मविद्यामधिष्ठाय तर्तुं मृत्युमविद्यया ॥ VI. vi. 12.

Hari Vaṁśa: (Viṣṇu-parvan)

ओमित्येवं सदा विप्राः पठध्वं ध्यात केशवम् ।

Manu

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ ॥ I. 7.

तपो विद्या च विप्रस्य निःश्रेयसकरावुभौ ।
तपसा कल्मषं हन्ति विद्ययाऽमृतमश्नुते ॥ XII. 104.

Mahā Bhārata

द्यौस्सचंद्रार्कनक्षत्रं खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥ Anuśā. 156. 136.

अनन्तं बत मे वित्तं यस्य मे नास्ति किञ्चन ।
मिथिलायां प्रदीप्तायां न मे किंचित्प्रदह्यते ॥ Śānti 17. 19.

जायमानं हि पुरुषं यं पश्येन्मधुसूदनः ।
सात्विकस्स तु विज्ञेयस्स वै मोक्षार्थचिन्तकः ॥ Śānti. 358. 73.

Gitā ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् । VIII 13.
तेषां सततयुक्तानाम् । X 10.

Rāmāyaṇa

रामसुग्रीवयोरैक्यं देव्येवं समजायत ।
हनुमन्तं च मां विद्धि तयोर्दूतमिहागतम् ॥ Sundarākaṇḍa. 35. 52.

Viṣṇu Dharma

पराङ्मुखानां गोविन्दे विषयासक्तचेतसाम् । तेषां तत्परमं ब्रह्म दूराद्दूरतरे स्थितम् ॥ 99. 14.
तन्मयत्वेन गोविन्दे ये नरा न्यस्तचेतसः । विषयत्यागिनस्तेषां विज्ञेयं च तदन्तिके ॥

***Ahirbudhnya*-Samhitā.(?)**

वर्षायुतशतेनापि पक्षिराडिव सम्पतन् । नैवान्तं कारणस्येयाद्यद्यपि स्यान्मनोजवः ॥

Varāha Purāṇa: (not found in the extant *Purāṇa*)

ततस्तं म्रियमाणं तु काष्ठपाषाणसन्निभम् । अहं स्मरामि मद्भक्तं नयामि परमां गतिम् ॥

Unidentified

1. इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञमेव च । (Viṣ. Sah. Nāma)
2. शठमतिरुपयाति योऽर्थतृष्णां
पुरुषपशुर्न स वासुदेवभक्तः ।
3. परमात्मनि यो रक्तो विरक्तोऽपरमात्मनि ।
4. गङ्गायां सिकता धारा यथा वर्षति वासवे ।
शक्या गणयितुं लोके न व्यतीताः पितामहाः ॥
5. स्नेहपूर्णेन मनसा यतः स्मरसि केशव ।
6. अतस्करकरग्राह्यं अराजकरसंभरम् ।
अदायादविभागार्हं धनमार्जय सुस्थिरम् ॥ (cf. Subhāṣitāvali I. 2. & Hitopadeśa I. 4.)

Vedānta Sūtras Quoted

I. 2. 29. साक्षादप्यविरोधं जैमिनिः
III. 4. 13. नाविशेषात्
III. 4. 14. स्तुतयेऽनुमतिर्वा
IV. 1. 16. अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात्

Pūrva Mīmāmsā

I. 2 16. सर्वत्वमाधिकारिकम्

Pāṇini Vyākaraṇa Sūtras

I. 4. 105. युष्मद्युपपदे...
I. 4. 107. अस्मद्युत्तम.
IV. 4. 1-3. [illegible]

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. नावल्पाकम्. विद्वद्. अप्पा. श्रीदेवनाथाचार्यज्ञापिता इमे योजनापाठभेदाः ।

पु. प.

6. 1. 'स्वाधीनस्थसमान' इति पाठः । प्रथमस्थपदं समानद्वितीयपरम् । ईशा परमसाम्यमापन्नाना-मपि मुक्तानामीश्वराधीनतया स्वाधीनत्वं परानधीनत्वपर्यवसितं नास्तीति भावः ।

12. 8. 'विद्याया अपि निन्दितायाः हेयत्वप्रसक्त्या हेय.........' इति पाठः ।

13. 8. 'आसन्नतदन्यवृत्तिः' इति पाठः ।

,, 15. 'यथागमं सन्निपत्योपकारकत्वसम्भवे' इति पाठः । यथागमं 'अविद्यया मृत्युं' 'तपसा कल्मषं' इत्यादिशास्त्रोक्तप्रकारेणेत्यर्थः ।

14. 21. साक्षाद्ब्रह्मनिष्ठस्य साक्षा ब्रह्मणि निष्ठा नियता स्थितिः यस्य तस्येत्यर्थः ।

20. 2. 'विद्यार्थप्रकरणानुगुण्यात् । यद्वा अतस्कर.........' इति पाठः ।

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